



Dedicated in Love and Service to all who seek the Way of Life; who would be freed from condemnation through understanding, and who are willing to die to the "old man and his deeds" that the new creature in Christ may be revealed in Love and Truth.

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor. John 12: 24-26 R.V.

INTERPRETATION OF "THE ACTS"  
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Chapter I:

The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, 2 until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen:

Theophilus means Lover of God. A lover of God is one devoted to the unfoldment of the godly qualities of consciousness, issuing from the understanding of the Principles of Truth. Christ is the Truth, Paul, through whom much of the New Testament, following the gospels issue, is an unfolding mentality to whom can be made known what had worked out in Jesus. However, "The Acts" are written by Luke, which paves the way for Paul's writings. This is to say that the further unfoldment of the Word carries on through Luke, "The Acts" being the beginning of the knowledge of the actual accomplishment of the Word in Jesus, for in the first coming of Christ the oneness of consciousness and God, in conscious unfoldment, had not yet been attained. The Word could act in Jesus, and make known Its Principles, but the effect of these Principles in the race was not directly witnessed by Jesus, as it was expedient that He go away, therefore it was left to Luke to carry the actualization of the Word forward, this later functioning the known intelligence through Paul.

Luke as a disciple becomes an apostle in the expression of the ideas and Principles gained in discipline to the Truth, the disciple being the inner and the apostle the outer aspects of consciousness so positioned. The doing and the teaching are always one in Truth, for the teaching is through a state of being witnessing the action of God within, by which the will to do what is known is absolutely identified. This necessitates the outer will of self being in subjection to receptivity to unfolding Principles, as well as controlled by the ego, without which the Divine Will cannot make known Its Qualities of Principles for the self-consciousness is never given to know the Inner mysteries of God; only a selfless state of consciousness so qualifying.

Jesus being received up implies the ascension of the Truth gained to the Throne of God, it resting in the bosom of God or in the Divine Love until the Second Coming of Christ, for the Absolute Truth is not omnipresent until after the Second Coming of Christ and the First Fruit of God and Christ is manifested as an Eternal Habitation of the Principles of Truth. The receiving up of Jesus is the automatic result of the descent of His Spirit of Qualities into the race in the Law of the Cross, though there is a distinct time of the descension and of the ascension. After the ascension, Jesus as the gained and conscious Spirit of God, Christ, and Man operates by means of the Holy Spirit, unto those chosen in the Divine Laws to carry forward the Truth in the race.

The Holy Spirit is the Whole Spirit; this is in consciousness the unity of the spirit, soul, mind, and body, and in the universe it is the universal expression of God, though this is not omnipresent until after the end of Time, though introduced in Its Qualities to bring Time to an end; it being the Universal Spirit of God and Christ that causes the race to go through certain trials, induced by Spiritual Laws, by which it is proven fit to pass to the Order of Immortality. "Commandment" pertains to Laws, the Laws of God, when relating to that given by Jesus. The Laws of God reposed in those disciplined to those laws,

and through whom the Word carried forward Its Progression.

3. To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God;

The Passion of Jesus is the Passion of Gethsemane, the operation of the Law to project the Qualities of Being identified in a living state of consciousness into the race. This involves also the taking on of the sins of the world, as to their forces, by which a new spirit is projected into the outer planes of the race's expression, giving impetus of progression to the race for higher advancement. Those in discipline to the Divine Will and Law, and who bear allegiance to Christ, are given many proofs of the aliveness of the Divine Spirit even after Its dissolution and breaking up in the Law of the Cross. "Forty days" Signify completion in the race of an Action of God, it being the four, spirit, soul, mind and body, conformed to the Circle (0) of the Creative Law.

The "Kingdom of God" pertains to the Principles of Being, the ideas and laws relating. Truth is an expression in the life of these Principles, as well as an expression outwardly toward the race, through those receptive to the ideas and laws, by which the Principles cast their Spirit and Qualities toward the race to promote higher advancement; though only those spiritually advancing receive the direct influence of this action and become the means by which the Laws of God are carried forward in the race, and upheld as governing Principles.

4. And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: 5 for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

The appearance of Jesus to the disciples, after he had ascended, over the space of forty days, represents that inner working of the Divine Laws and will to an inner group in discipline to the Truth, that follows any specific action of the Creative Laws through its Central Function, which Jesus was in the first Coming of Christ. Jerusalem means place of peace; and represents the central function of Truth within the consciousness, the seat of the Divine Love (Mother God Principle). Jesus admonished the disciples to keep centralized to the Principles, until they should be baptized (anointed) by the Holy Spirit, without which they could not be organisms of consciousness through which the work of carrying forward the Truth could progress.

The Father is the Laws of Being, the Mother is the Principles. The promise of the Father is the fulfilment of the Laws, which Jesus was in identification, being the Identity of the Father in earth, and about which He spoke to the male disciples, who were to carry forward His Work, when endowed by the Holy Spirit, or united spirit, soul, mind, and body for service of the Lord (Laws). Jesus, the pivotal Function of the Word, in His day or cycle, gave expression to the Word's Qualities of Being both in life and in word, and those receiving this expression of words, would when the Principles back of the expressions asserted themselves, be anointed with the Holy Spirit and made ready to perform the service of God in the race, according to their degrees of advancement, for a racial work always follows the identification of the Divine Laws in a central Ego or Function. "For John indeed baptized with water." indicates the mental advancement that John the Baptist brings, this being preparatory for the coming or movement of Truth in the consciousness. Without the mental advancement by which the science of the Principles of Truth can be discerned, there would be no comprehension of the Principles of Being. "Water," spiritually interpreted,

signifies knowledges. These have their expressions on the plane of the race, racially, as Science and its expressions; but Spiritually, on the plane of the race, as the scientific knowledges of Truth gained through mental advancement that is promoted from the impetus of the Spirit, after Its identification. The mental is that advancement from the outer at the time the inner is unfolding through the authority of the Spirit, therefore is preparatory toward the work of the Spirit that is actually to express in the lives of the devotees of Truth.

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

Consciousness, desiring to see the fulfilment of the Divine Laws, seeks to know when they will be fulfilled. When pertains to Time, and Time is a measurement of the unfoldment of the Laws and Principles of Being; there being no happenstance in connection with unfolding consciousness, neither is there any cognizance of Time by the Creative Laws; no more than the Principles of Mathematics, applied by means of their laws (rules) take cognizance of the time when the solution of the problem is attained; yet, the Principles and Laws make possible the time of the solution.

The disciples are aware that there is a time when the Kingdom is to be restored to Israel. Israel means who prevails with God. This is to say, there is a time when those who prevail with God, and God with them, will come into the revelation of the Realities of the Principles (kingdom), and be manifested as Real States of Being, as God created Man to be. Yet, this Time is when it is, for it is like Being. Being is when it is, and prior to this time it is unfolding Itself (Principles and Laws) by which to be manifested. The manifestation comes when the Laws (Father) prove up the world, and brings all into subjection to Itself. This is at the end of Time, for the end of Time is the end of the necessity of the Principles to further unfold because their fruit can be revealed as Realities of Being. These Realities of Being make up the First Fruit unto God and unto Christ, brought forth as a result of the unfoldment of the Principles and Laws (Kingdom) of God being promoted in consciousness during Time, or Mortality. The Time of this fulfilment cannot be known, not even by the One (Son or Daughter) by whom the Principles and Laws function; but only by the Laws Themselves, and then when the fruit is manifested.

Yet, as taught by Jesus, when certain signs appear in the sky, we say it is going to rain, or when the tree puts forth its blossoms, we say it is going to bring forth its fruit; even so one in Truth can read the signs of the times and note the relation that the outer activities bear to inner Principles, when the Principles are known, and thus can discern the fruition of the Divine Laws coming to pass. The Twenty-fourth Chapter of Matthew sets forth the signs of the fulfilment of the Divine Laws, and these can be witnessed in their application to the affairs of the race, by one capable of discerning things spiritually; thus one is not left without some indication of the fruition of the Divine Laws, for They are especially revealed with the revelation of the Principles of Truth, and provision is made for the next act of God in the cycle that follows, for the unfoldment of additional knowledge of Principles as well as their action. Thus, the knowledge of the Principles governing the end of Time is also the unfoldment of the Principles to govern the cycle following Time: or the cycle of Immortality.

8. But ye shall receive power, when the Holy Spirit is come upon you; and he shall be my witnesses both in Jerusalem, and in all Judaea and Samaria,

and unto the uttermost part of the earth.

Power comes through the Authority of Divine Laws, but no one endowed with the power of the self will and might can receive the Divine Power. Divine Power is to the Powerless, in exact law of Polarity. One is powerless when dead to the self powers, through the love of the Spirit, and made receptive to the operation of the Divine Laws. Thus all Power is given to such a one, in heaven and in earth, that is, in the inner and in the outer planes of expression. People want power to accomplish what they would selfishly accomplish, both as individuals and for the race, but all the power expressed on the self plane can only be brought to nothingness in the presence of the Action of Divine Power, from One made powerless in the world and all-powerful in Truth.

Power comes from the Holy Spirit. Creatively, the Holy Spirit is the union of God, Christ, and Man, the three degrees of the Word identified in a consciousness, united spirit, soul, mind, and body; for this unity is the counter-partial identity in consciousness of the whole or Holy Spirit, without which the Creative Law in Its Absoluteness could not express. Therefore, the declaration of Jesus, as quoted by Luke, that those in discipline to the Laws of the Spirit will receive power when the Holy Spirit comes upon them. Then they can witness the actions of God both within the consciousness (Jerusalem) and on the outer planes (Judaea and Samaria).

Judaea means praise, and Samaria means watch mountain. Praise relates to the self consciousness at the heights of its advancement, and "watch mountain" is a watch kept from a high point of advancement, like a mountain indicates. Both of these represent the self-consciousness at its height of advancement, over which one in discipline to the Holy Spirit will exercise authority, not only individually but racially, for the Action of God in a consciousness is not for the ego but for the Lord; for the service of God among men. One identified in the authority of the Divine Power and Will becomes an agent in the hands (powers) of God by which the unfolding Qualities of Being are disseminated into the race, thus the witnessing of the Holy Spirit is projected to the uttermost parts of the earth, this being done in a cosmical law and not in personal sense.

The sending of missionaries to China to witness the knowledge of God and Christ has grown out of the literal and material interpretation of this and other texts of the scripture. This is not to say that this literal act should not be done, since all things have their purpose (but rarely ever what is thought), but it is to say that unless consciousness witnesses the Truth or Christ within the organism as a living presence and power, it is without power to genuinely witness the Truth to others' though the outer service may bring natural advancement, leading to capacity to know the Truth, when an all around unfoldment exists.

The universal projection of Truth is from one identified in the Absolute Truth, therefore this Power is given only to the Christ Consciousness in the cycle, though the virginal group will attain to it at the appointed time. But the dissemination of Truth universally, by which all forces from above the heavens to beneath the sea are affected, is in the absolute Authority of Divine Will, functioned in the Christ Consciousness of the cycle. The attempt to teach Truth without the Authority of the Holy Spirit is educational and results in mental enlightenment in an outer way, but has no power to open the Truth in another or to bring the consciousness of others into subjection to the Divine Laws; but if one is in subjection to these Laws by which Truth is really known, the knowledges disseminated contain within their forces the Authority of the Divine Laws and has the capacity, when really received, to open a like operation of the Divine Laws in one receiving Them. Truth alone has this Power, this being present

through the movement of the Holy Spirit by which Truth can be, and be known.

9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

This is one of the texts used by the literal Christians (so-called) to indicate that Jesus made an ascension into the skies, for "a cloud received him out of their sight." A cloud is an obscuration, and signifies the covering over of the Truth after Its direct projection into the earth. Jesus did not appear as an apparition, which is spiritualistic phenomena operative from the psychic plane, and which is so far removed from the spiritual as to have no direct connection; but having been manifested to the disciples after His resurrection, as they were looking, He disappeared, the disappearance being the obscuration of consciousness to further directly perceive the identity of Truth, for it was withdrawn from sight.

Words are used to convey principles, in figure. Because Consciousness at stages of its advancement cannot perceive Principles, on account of the clouds that obscure it, the Principles are set forth in words that are allegorical in their meaning, but people not spiritually discerning the Words place literal and material interpretations upon them, distorting their meaning and building up false doctrines that pass as Spiritual Truths to the unenlightened. As consciousness advances through the religious progression it takes on these fallacies only to repudiate them, which repulsion attracts them to the true meaning of the words and the Truth of the Principles they hide. That there are people claiming to be Christian who expect the appearance of Jesus in a cloud, riding around on one like a circus performer entertains the people, with his or her feats, only indicates how ignorant many religiously progressing are yet of the Principles of Truth underlying the figure of words used in the Bible to convey knowledges of Truth in the only way possible, until consciousness is illumined from within and willing to know the Truth, putting away all false doctrines.

Recent revelations, pertaining to the Second Coming of Christ say. "The clouds are the mists of obscurity that blindeth the men and women of the present world...There are those who believe that I am to come, but they would see miracles...they want to see the multitude fed, the waves walked upon, and the dead brought back to life. Little do they know of God's Plan for men. Were they to see these things at this minute, they would but ask for greater works...they seek signs, they want a vaudeville sketch instead of real help...The Lord God Omnipotent reigneth forever, His time of His Reign is already begun, and there is none to stay His Hand."

10. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; II who also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

The "two men" represent the two poles, positive and negative, of the masculine forces of consciousness, for both the feminine and the masculine forces have a positive and a negative expression, though they are positive and negative to each other when seen on the dual plane. Inasmuch as Jesus was the Masculine Pole of the Word gained in identity, the two outer poles of the masculine forces were in subjection to the Authority of Divine Law and made to serve toward conveying intelligence to those receptive to it. Hence, the "two men," in white apparel represent the two poles of masculine forces purified by their being controlled by the Male Principle of Christ.

To look stedfastly into heaven, spiritually interpreted, means to keep one's attention centered to the Principles of Truth which have their identification in the heavens of mind; when the Center has been dissolved as it is when the Qualities of Truth have been disseminated into circumference, at the cross of Christ, this identifying in the First Coming of Christ, the Spirit of Christ is withdrawn from the consciousness, and those in whom it is witnessed may be conscious of this, therefore, it is written in figure of words that Jesus was received up into heaven from the disciples, or "who was received up from you in to heaven, shall so come in like manner as ye beheld Him going into heaven." It is to say that inasmuch as the Christ Spirit was withdrawn from those in discipline to Its Laws and Principles (the disciples) and ascended into the throne of God (which is in heaven), the coming again of the Christ Spirit will be to those who are in discipline to the Laws and Principles of Truth, this coming opening in the heaven of consciousness, or that conformed to the Spiritual Laws.

Galilee means circle and circle is the center, that in which is the direct identity of Christ, when related to Truth. But as a movement of Christ, the Divine Light takes place, a movement of darkness occurs also, this causing the clouds of obscuration to consciousness, leaving it without a direct contact with the Spirit. This separation or obscuration having taken place, there is in the Law of completing the circle, the action again or return, this taking place in a like manner to the withdrawing, though through the wiping out of the obscuring clouds (ignorance) that Truth may be known and the Spirit of Christ witnessed. Jesus definitely identified the kingdom of heaven within consciousness, it being the throne of God, or God's kingdom, therefore His withdrawal into heaven is to the throne of God, the domain of the Creation within consciousness, and the Coming of Christ again is from this domain within the consciousness.

Ignorance of the Truth, developed as religious doctrines, is responsible for the fairy tales about heaven and the belief that Jesus will come again riding on a cloud in the skies (heavens); not only that, but those who have the Spirit of Christ are expected to be drawn up, or caught up with Christ onto the clouds and ride away to the pearly gates of a heaven in the skies, leaving the earth and the people in the earth, forsaken and forlorn; but this makes no difference to those selfish states of consciousness who figure out how they can be saved and carried away, even though the mass of the people perish. These tales about Christ, and perhaps His residence in the caves of Asia, waiting for the race to become more enlightened so as to greet Him in the person of Jesus, still entertained by so-called religiously progressing people are not only absurdities but are atheistic in spirit, having no Truth in them, and having no relation to the Christianity identified among men by "God with us," through the two Witness-es of the Word, revealed as the First and the Second Coming of Christ.

I2. Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

Jerusalem, meaning place of peace, and Olivet meaning oil, indicate the consciousness moving from the height of the emotional nature, which oil signifies, it relating also to liquid which relates to the soul from which the emotional nature issues to Jerusalem, the inner center of peace. Consciousness must be in high planes of understanding and feeling to witness the action of Divine Laws, as evidenced by the former texts in relation to the withdrawal of the Spirit of Christ. This withdrawal is controlled in an operation of Divine Laws but may be witnessed by those attuned to these Laws.

That Jerusalem would be a "sabbath day's journey off" from the mount call-ed Olivet, is itself significant of no ordinary journey, for from a literal

standpoint, a sabbath day's journey would be no different than any other day, it having the same length of time. Sabbath signifies Spiritual realization, the revelation of the Action of God to consciousness purified sufficiently to receive it. Day is a measure of Light, and a journey indicates a movement of forces, therefore the text signifies that consciousness, having witnessed the action of Divine Laws (movement;journey) was in a state of spiritual purification, and is withdrawing into the centers of itself. This is consciousness in discipline to the Truth or Christ.

I3. And when they were come in, they went up into the upper chamber where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James.

All the disciples are present except Thaddeus, significant of the fact that the Twelve has been broken up, by the breaking of Jesus the totality of the Twelve, and the necessity of elimination and renunciation, for which Thaddeus stands. The "upper chamber" signifies the height of spiritual advancement but not the height of Truth;but that high point of advancement that those in discipline to the Truth come into, when dealing with outer matters that relate to the inner plane. The "upper chamber" is within the consciousness, and pertains to the brain rather than lower forces of the physical organism, though the forces of the brain must be pivoted to the Spiritual Principles in order that consciousness may abide in the Truth, or its contemplation.

I4. These all with one accord continued stedfastly in prayer, with the woman, and Mary the mother of Jesus, and with his brethren.

Prayer is an inner communion with the Inner Spirit; a contemplation of its Principles and Qualities that is possible when one is in the "upper chamber" of the consciousness; that is, looking toward the Spiritual Realm and its Qualities. The disciples represent the centers of consciousness, and all are pivoted to the Principles of Truth, therefore all with one accord continue to commune with the Inner Spirit, having been detached from looking toward Jesus who has been withdrawn from direct action in the consciousness of those in discipline to the Divine Laws and Principles.

Mary, the mother of Jesus, constituted the central Female Pole of Creation identified as the mothering Qualities of Being, and became at the disappearance of Jesus, the pivotal womb into which the Principles of Being were received, in substance, for they returned to the Center from which they had come; therefore her presence with the disciples and the other women and brethren. The withdrawing of the Christ Spirit is its centralization to the Creative Womb, which Mary as the Mother-God Principle represented in heaven or in the interior planes. Mary, herself, is the Woman Principle of Being in its first identification as the Mother, and through conjunction with the Masculine Pole of Being becomes the nucleus of gained substance of Truth by which the Feminine Pole of Being has its identity in the Second Coming of Christ, this being the united Male-Female Principle of Being, or the Father-Mother as one. Heaven, into which Jesus was withdrawn, is the Edenic Principle of Being within the Christ Womanhood, and which is opened in the Second Coming of Christ as the Divine Love that takes dominion over the serpent or sensual love of the race. The sensual love of the race embraces both sex and money, therefore the social and the industrial planes of the race are changed at the end of Time through the action of the Woman Christ Principle, and the humanity of Man identified as living men, is revealed.

15. And in these days Peter stood up in the midst of the brethren, and said, (and there was a multitude of persons gathered together, about a hundred and twenty), 16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. 17 For he was numbered among us, and received his portion in this ministry.

Peter, typing the self-consciousness at its height of racial advancement, and subject to the discipline of the Spiritual Laws, is spokesman for the disciples. Consciousness is able to perceive the necessity of Judas being numbered with it, and receiving its ministry or service. Judas types the sex consciousness in the First Coming of Christ, it being the generative life by which mortals are propagated; but when the Life of Christ appeared, identified in Jesus Who overcame the flesh, the world, and the devil, the Judas or animal life was subjected and brought to its proper position; though this conflict is not finished until the Second Coming of Christ, when the Woman wars with the serpent, the sexual forces, and brings them to perdition or waste, for their dissolution.

The multitude gathered with the disciples, and the women and Mary and the brethren, represent the racial forces that naturally move toward the centers of Spiritual Progression, when a movement of God has occurred in the race. One Hundred and Twenty would be, numerically expressed, 12 and a naught, which is the outer equivalent in the race of the twelve disciples, brought to center (or Naught). This inner and outer position would permit an action of Divine Law as from Its Own Throne of Being, though appears on the outer plane to be made up of those interested in the knowledges of the Spirit working out.

Scripture means written or inner record, and is written in the consciousness whose conformity to the Divine Laws cause it to be fulfilled, or worked out in the life of men. The Divine Intelligence makes known Its Principles before they work out, hence, David, meaning well-beloved, and representing humanity of consciousness in state of progression, gave expression to what had been foretold which became a record of the Word to be fulfilled in the life of man. The function of Judas is provided for, even as Christ, for the Law has Its Plan to be fulfilled, and the need of those functions by which It can be worked out. Judas, as guide to them who took Jesus, represents the active sensual forces that lay hold of the person or human Qualities of Jesus, as they are descended into the race, this giving the race a new impetus of progression and propagation without which the race would become extinct; yet, it is only the natural life that is stimulated by the introduction of a higher spirit of Man.

18. (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood ). 20 For it is written in the Book of Psalms, Let his habitation be made desolate, and let no man dwell therein: and, His office let another take.

The "bowels" represent the animal nature of man. The "field" obtained by Judas is the sense consciousness that needs to till its forces, by which consciousness may be sufficiently advanced to put on humanity of character. Judas is a satanic factor that forces material progression, as well as repulsion to it, that consciousness when it is sufficiently advanced may seek after the real humanity of itself. This humanity issues from the Spiritual Laws, or the descending forces of Christ.

The falling of Judas in the field is descriptive of the descent of the

forces of animality toward materiality, with the animal forces, typed by the bowels, being disseminated into the race for mortal evolution. " His bursting asunder in the midst," is the projection of the sensual forces, aggregated in Judas, again into the race as the First Coming of Christ for their further out-working and fruition in sin, that the man of sin or animal mankind might be finished, and ready for rebirth.

The " dwellers at Jerusalem " or those states of consciousness that have contact with the Principles of Truth within the consciousness know the nature of Judas as he can only be known in Truth. This is to say that only one attained to the Life of Christ can know the Life of the flesh , or one attained to the Truth of the Divine Nature of Man can know the Truth of the animal or sexual nature. Mortals ,involved in anything, cannot yet know the things in which they are involved, and only as they are transcended by the Spiritual can the knowledge of the outer things be really known. Thus it is that Truth brings the forces of the world to naught for dissolution, by its being known; for the knowing of the Truth is also the knowing of the untruth.

Akeldama is field of blood, this signifying the life of the flesh; the animal life and its spirit of blood. This is the field to which Judas relates. The dissolution of the Christ Life in the dissolution of Jesus is counterparted by the dissolution of Judas and the life of the flesh,hence, the figure of words to convey this Principle, though the dissolution of Judas follows the dissolution of the Divine Life. The habitation of Judas is the pit or the grave. This is hell, though mortals are generated into form through the agencies of hell. without which, the unfolding qualities of consciousness would have no tangible form; yet, the formed plane of mortality is not the Reality of Being but only a symbolical representation of it, necessitating rebirth and translation from the mortal to the immortal premise by which the Real Man appears.

Man cannot dwell in the Judas realm;only the animal propensities of consciousness abide in this field, the Man nature is ever seeking ascension,until united with Christ, the Divine Spirit, the Real State of Being can be revealed. This Real State is the offspring of Jesus Christ, the union of Christ with Humanity, though Judas serves in developing consciousness through the plane of the senses that the counterpartal humanity of the race may be unfolded ; and with which the descending Humanity conjoined with Christ makes connection to promote a higher expression of the race. " And his office let another take," is fulfilled in the Second Coming of Christ,when Peter who conjoins with Christ to establish the living temple of God as spiritual man,performs also the office of Judas. This office consists of drawing toward the field of unfolding sense consciousness that which relates to it, this in the second Coming being the forces of hell by which they are brought to the pit for their dissolution;as well as becoming a factor, through the Power of Christ controlling, toward bringing to dissolution the forces of consciousness having their being in the hellish elements. In this way the field of animal mankind is superseded with that of Humanity, with Christ enthroned as the Governing Power of the race.

21. Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us, 22 beginning from the baptism of John, unto the day that he was received up from us , of these must one become a witness with us of his resurrection.

The movement of the Lord Jesus described in the text signifies the action of the Holy Spirit which moves in the consciousness and moves out in conformity to Spiritual Laws, it having its identity in Jesus Who was the Lord or ruling center of the Laws of God. The First Coming of Christ, segregated to

the Male Pole of the Creative Law, involved men and their forces, therefore it was to men the disciples looked for another to take the place of Judas, who could witness the ascension (resurrection) of the Word or Truth in consciousness. Those men who had accompanied with Jesus and the disciples, from the time of the baptism of John, or the mental comprehension of the science of Truth, unto the time of the withdrawal of the Spirit of Christ from them, constitutes consciousness prepared to furnish that necessary to carry forward the works of the Lord or the Divine Laws.

23. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show of these two the one whom thou hast chosen, 25 to take the place in this ministry and apostleship from which Judas fell away, that he might go to his own place. 26 And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The two men represent the two poles of masculine forces that always present itself on the objective plane, where choice must be exercised. Joseph called Barsabbas, who was surnamed Justus, means just, and Matthias means "God's Gift." Justus pertains to the outer plane, and Matthias pertains to the inner, therefore at this time when the spiritual was held to Its own plane, the one relating to the love of God or God's Gift (which is always His Love) is the one selected to take the place of the sensual love which Judas represented.

That the disciples prayed to the Lord or the Divine Laws for guidance in making the selection is not only an example to all who seek to act in keeping with Divine Approval, but implies that inner communion that one loving the Spirit has, and from which one cannot detach even in relation to outer things. The hearts of all men are known by the Lord in the sense that their conformity to the Divine Laws permits the Grace of God to act in the consciousness and to make known the Truth; or the lack of conformity makes for sense of separation from God and Its Laws, and lack of guidance in all matters.

Inasmuch as Judas fell away from Center and was segregated to his own place at circumference, relating to the animal forces of the race developing as its sensual love or fleshly life, the Twelve were disrupted, hence needed to establish its grouping again, though only eleven disciples are now identified due to the Twelve Centers of Consciousness, identified as Christ, being broken up, as well as the fact that the time had not yet come for the Principle of Renunciation and Elimination to fulfil itself on the plane of the world; this occurring at the end of mortality. The casting of lots to decide on one of the two signifies the necessary action that must follow prayer for guidance if anything is to be accomplished on the outer plane, as well as a mathematical exactness that controls all things relating to the Divine Law, even to Its outer aspects.

#### Chapter II:

And when the day of Pentecost was now come, they were all together in one place.

Day signifies action of Intelligence. Pentecost means fiftieth day. The fiftieth day signifies sense consciousness, numerically represented by the 5, reduced to naught or negation. The disciples were all centered to this Naught, it being significant of the mystic (0) of Creation; the completed centralization of the forces of the disciples to a given point.

2. And suddenly there came from heaven a sound as of the rushing of a

mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

That this manifestation came from the Holy Spirit, filling those who received it with the action of the Holy Spirit, it must be discerned as Christ phenomena and not as self-promoted psychic phenomena. In psychic phenomena people desire certain activity of invisible forces, wait for them, hope for them, make themselves consciously receptive to them, knowing somewhat what to expect: but in Christ phenomena there is a receptivity through certain coordination of consciousness, but one so functioning does not expect the phenomenon nor does one know what form it will take.

All impressions from the plane of the Spirit are reflected on the lower planes, and when self-will lays hold of the idea pertaining to them, it can bring forth the psychic representation of the Higher Principles, provided the consciousness is in a psychic relation to them. This is sorcery and not mystery, or magic of forces, and not the mystery of them. Mystery is always unknown until it is known, and comes through the operation of the Divine Will. Phenomenal activities attend the unfoldment of Spiritual Principles, and one may witness strange and wierd things within the consciousness, or even on the outer planes these being always induced for purposes of revealing more of the Divine Intelligence unfolding. This is Christ phenomena in contradistinction to psychic phenomena. Psychic phenomena appear through desire and self-will devotion to the ideas relating to the forces, but is a subconscious proceeding in contradistinction to the Christ phenomena being conscious in its expression.

The Word means to speak. Speaking develops language, and language gives forth its expression in many tongues. The mystery of many tongues in the race is in the distinct aspects of the Word expressing in the race, through different racial strains, such as the Anglo-Saxon, the Germanic, the Latin, etc. Naturally, the Word is all inclusive and controls all tongues, and to penetrate all racial forces or strains, the Holy Spirit quickened all languages or tongues into action. This is the primal "speaking in tongues," and the only speaking tongues that is sanctioned by the Holy Spirit. The symbolical representation of the "speaking in tongues" that occurs with emotional and ignorant states of consciousness, induced through sensual vibration and emotionalism is without virtue and is to be guarded against, since it is not from the Word but from the opposite of the Word, the center of material negation that exists in the psychic domains of consciousness. One functioning the Christ phenomena never develops the desire to do so, nor does one anticipate it; if it comes, it comes through an Authority of Divine Will and to teach and instruct. Psychic sorcery carries along in the race from the early stages of racial development, and people connect with these forces, oftentimes to their hurt.

"And there appeared unto them tongues parting asunder, like as of fire," is a figure in words of the two-edged sword of the Word which comes with purifying power, likened unto fire. Fire signifies the first Principle of Creation, it being the primal heat of Divine Love which is both constructive and destructive. It is this fire that is the "wrath of the Lamb", referred to in Revelation. The primal action of the Creative Law is referred to as Fire. That this fire sat upon each of the disciples indicates their being anointed with the Power of the Spirit, operative toward them from the Central Throne of the Lord, to which they bore devotion.

The text is also used on the racial plane to signify the speaking when

led by the Spirit, and relates to those religious sects who wait until the Spirit urges them to speak, making a ceremony out of the tendency. One in the Truth is always waiting upon the Spirit and its guidance, and is speaking in tongues through speaking the Truth; for the Truth is all tongues, being all and in all. This does not imply that one is suddenly speaking French or German, but that one is speaking the universal language when one is expressing in the Word, this speaking penetrating all strains of racial consciousness, introducing the Power of the Word toward all who can receive It, and into their consciousness. This is the genuine speaking of tongues. The speaking of this Principle in an attempt to speak in tongues is possible, since all Principles symbolize themselves on the outer plane; but the symbol is always void of Truth and without value before God in the presence of the Principles underlying.

5. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.

It is a startling phenomena and may identify the capacity of those in discipline to the Holy Spirit and conformed to It, to speak any language, but this can be done only when the One Language is spoken, the Language of Truth. The many are always developed from the One. Therefore, those giving themselves to the psychic phenomenon of speaking in tongues, not yet attained in Truth, as they are not when dealing with the psychic, are reflecting on the lower planes a possibility to be attained by those who are attuned to the Word, and can speak all its languages. This would be on the Fourth Dimensional plane, and given to those who are attuned spirit, soul, mind, and body to the Lord, since they are always in the supply of their every need, if the speaking of different languages be a need. But they would consciously speak, and with the Intelligence of Truth, and not automatically like many who speak in tongues from the psychic plane, not knowing what they say, nor knowing if they speak a true language. The sorcery of all Principles prevail and present their phenomenal expressions, but this is not to be permitted to entice one away from the gaining of Truth, by which the Reality of Being appears which is phenomenal only to those who are deluded that the mortal nature is the real nature of man. Yet, the appearance of the Real Man, in snow-white body, would be Christ phenomenon, though identified in Reality and not in delusion.

The sound referred to, as of the rushing of a mighty wind, pertains to the Holy Spirit that is associated with wind, outwardly. It is not that it is a wind, but that wind is used to indicate its identification. Wind is the motion of currents of atmosphere, and typifies the motion of the Spirit, which the movement of the Holy Spirit is. The devout Jews, from every nation under heaven, represent the aggregated racial forces which would be present at the identification of the speaking of the Word, universally, as the "speaking in tongues" indicates. Phenomenon is always confounding and startling, even though understood, for it indicates forces above or below the present plane of expression, and give one insight into realms that are separated from the purely material.

7. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilaeans? 8 And how hear we, every man in our own language wherein we were born? 9 Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Capotamia, in Pontus and Asis, 10 in Phrygia and Pamphylia, in Egypt and the parts of Libya about Eyrne, and sojourners from Rome, both Jews and proselytes, 11 Cretans and Arabians, we hear them speaking in our tongues the mighty works of God.

These racial strains, many of which relate to the Jews, embrace the languages spoken by the disciples when speaking in tongues of the Word. This is descriptive of the Word's penetration into all mental forces, which languages signify, the operation of the Holy Spirit in the First Coming of Christ being from heaven, and dealing with forces relating to the mental planes. While the Holy Spirit is always from Heaven, it embraces in Its Second Coming or Action, the Holy Ghost or form of Itself, which unites the heaven and the earth and projects into both poles of the race that which makes for a new spirit and a new body; but in the First Coming it extended to the mental plane, which gives rise to the phenomenal activities of the Word, because lacking substantial rooting in the lives of those receiving Its action, except in the Life of Jesus, where It was identified as conscious Truth. But the disciples were not yet redeemed from the mental forces developed in the race, therefore when added Power of God flowed in their direction, as racial centers of service to the Divine Laws, this gave rise to unusual phenomena, such as attracted the attention of the racial group, the Jews.

I2. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine.

The Holy Spirit is the wine of the Spirit, therefore the attributing to new wine of the phenomenal expression of the Word on the plane of the natural is not without its reflective relation to the Principles outworking. The race is always amazed and perplexed at the unusual, especially if this issues from the Spiritual Domain; at the same time there are those who always attribute the phenomena issuing from the Spirit to lesser causes, "such as new wine," would imply. The carrying forward in the race of this phenomenal current is not unusual, since the darkness reflects what is working out in the Light; therefore the many delusive religions, based upon phenomena, as evidences of their truth that still exist in the world today. These psychic or reflective currents are always stirred up in the presence of the action of the Reality, for the movement of Light is the movement in the darkness of the world where the subconscious and psychic impressions of the Heavenly Principles made known show Themselves. This has been witnessed the last quarter of a century, the stirring up of psychic forces that take on supernatural expression, as well as the lower and more hidden hells in the race. As the activity of Christ comes to the surface, penetrating the earth plane, or plane of form, the Christ phenomena is revealed. This has been witnessed since 1919 in greater or lesser ways, according to the Principles working out and their plan of accomplishment.

When the Divine Laws moved in November, 1922, the scroll of this world was rolled back and the scroll of the ages revealed. There was revealed several ages of the race's progression, people taking on that form and characteristic. Inanimate things took on life and appeared to have motion. People talked and acted in the past ages, though speaking the English language. The scroll of the ages was set down in Chicago, and it is quite likely that this phenomenon was not witnessed elsewhere. Chariots dashed by on the invisible plane, being both seen and heard; the bugle calls of the Angels pouring out their vials of wrath summoning all to the Armageddon that is to end the cycle of mortality; the rehearsing of the acts of the crucifixion, with the mystical nails being driven into the hands and feet, though apparently actual enough to leave the bruises (on the Writer). Other phenomenal activities incidental to the New Order were identified also, all being signs of an active Intelligence making known Its Plan and Purpose.

A sign of the cross appeared in the moon, symbolizing the crossing out of the present unholy sexual relations of the race, by rebirth of man and women and the establishment of a New Social Order (when it is worked out). A book was seen in the sun, typing the Sun of Righteousness arising with healing in its wings.

People saw fishes dart across the sky, some gold. The sun shed rays of gold that penetrated everything, even people, so that some walked about enveloped in a golden hue. The body of Light and the body of Snow-white were functioning by the writer, as well as the Body of Gold; the three Bodies of the Lord's transfiguration, and many other things that space forbids mentioning. These phenomena were the present day activity incidental to the entrance of the Holy Spirit and the Holy Ghost as one into the race, revealing on the physical plane the effect of the Spirit.

I4. But Peter, standing up with the eleven, lifted up his voice and spake forth unto them, saying, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. I5 For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken through the prophet Joel: I7 And it shall be in the last days, I will pour forth of my Spirit upon the flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Peter is elected to make a connection between what goes on within and the outer plane, where the multitude functions, therefore tells them what is taking place, at the same time repudiates the mortal beliefs and showing that it is the Spirit that is controlling the disciples and not the spirit of wines. Emotional commotion is present in the world at the movement of the Spirit of Divine Love within, though this has especially characterized the race the last quarter of a century. The disciples felt that the "last day" had come, though it did begin with the First Coming of Christ. We see today the prophecy of Joel fulfilling itself in the revelation of higher knowledge, as well as more being able to receive the outpouring of the Holy Spirit. Now is the time when the Spirit is poured out toward all flesh for the action of the Word embraces the heavens and the earth, and all who will may receive the sustaining Power of God. It is always self-will that obstructs consciousness from receiving the action of God, it being sustained by ignorance of the knowledge of Truth or repulsion to the knowledges revealed through Christ, without which Truth is not known.

The last quarter of a century witnessed the breaking down of repulsion to new things, with a growing receptivity of the race to welcome the unusual. This is in keeping with the times and the fulfilment of the prophecy of Joel. This is the day when the sons and daughters of men are wiser than former generations, they daring to think the unusual and to hope for newer and different activities of Life, though not wise enough to connect with the Spirit and Its unfolding Laws; yet, they serve on the racial plane to establish a channel for the New thing of God, which did not express in Time to enter the race. The older people dream of new and changing environments for the race, though it remains for the impetus of Divine Power to bring the New Things of God for the New Order to pass, but this requires organisms of consciousness established in understanding of Divine Principles and who are willing to serve the Cause of Christ in the earth.

I8. Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy. I9 And I will show wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapor of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day;

The servants are those who bear allegiance to the Laws of God, and refers to the masculine pole, since prior to the Second Coming of Christ, or the last days, the feminine pole is not made positively active in the Spiritual or the natural planes; though the "handmaidens" representing the feminine forces of

consciousness receive the outpouring of the Spirit at any time, they relating to the love qualities progressing that are more directly positioned to Divine Love than are the material forces by which the world is progressed. To prophesy is to foretell the things of the Spirit that will come to pass; this being known thru the Principles of Truth governing the expressions being revealed and witnessed.

The "heavens above" have their Spiritual identification in the mind and spirit of consciousness, though objectified in the universe as the canopy of the stars or the sky with its diversity of forces astrologically positioned; yet, these are not in the sky but in Man in reality. The earth is the formed plane, and pertains to the will or body. This includes the soul also upon which the impressions from above are made to be formed, like a negative serves in producing a photographic likeness. "Blood," represents the bodily plane of conscious life, while "fire" signifies the plane of the spirit or heavens of consciousness. "Vapor or smoke" suggests the universal atmospheres and signify the chemical changes taking place in the universe that is one with the alchemical changes taking place in the nature of Man, by which a new environment is prepared for him.

The sun types the mentality, which is turned into darkness in the face of the shining of the Divine Light; another unknown in the presence of the Known of the cycle being gained. The moon signifies the emotional forces, the feeling nature, and its being turned to blood indicates the tribulation that will characterize the offsetting of the mortal nature, for without the shedding of the mortal nature or blood, man is not saved. This involves a process of rebirth and regeneration. The Day of the Lord is the Action of Divine Intelligence, by which the Real Nature and being of Man appears, therefore a great and notable day.

21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

Name signifies qualities. The Qualities of the Lord are those relating to the Law. The Lord is the Law. The Law is the Action of God, therefore the Lord is the Action of God. The Action of God is in consciousness aligned to the Qualities of God. This consciousness is Christ. "And it shall be," implies a future possibility, an attainment to be made. "Whosoever" refers to anyone. "Whosoever shall call on the name of the Lord shall be saved," is to say that anyone who makes connection with the Qualities of the Divine Laws shall be conformed to Them, thereby saved from progression in darkness and its ultimate chaos. To call is to make contact with, as to call on an idea in mind; calling on the name of the Lord signifying contacting the Qualities of Being which the Law or Lord is projecting.

"Saved" is a name commonly used in connection with religious progression. The operation of the Divine Laws in consciousness is for the purpose of saving one. To be saved is to be redeemed, that is, translated out of the elements of mortality into the qualities of immortality, by which the Laws of the Lord operate to manifest the Reality of Being. No one is saved until the end of Time, for Time is a measure of the operation of the Divine Laws to produce Man in his Real nature, and manifests the fruit of the Laws as those who are saved; that is, passed over to the next state of being. To be lost is opposite to be saved, and means to continue in the darkness of mortality, without the redeeming qualities of the Spirit.

22. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the mist of you, even as ye yourselves know; 23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hands of lawless men did cruc-

ify and slay; 24 whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it.

Men signify forces of intelligence progressing in consciousness. "Men of Israel" represent those intelligences subject to the Realities of Truth. Israel pertains to the Realities, the is real. Nazareth means separated. Jesus means "God with us." This is to say that consciousness separated from the forces of the world is made at-one with the Inner Principles by which the Spirit and Presence of God are made manifest to men, and by which the Realities of Being are made known. The approval of God upon one at-one with the consciousness of the Principles of Being is in the Laws of God being operative in the consciousness. This individual identification permits the Laws of God to enact themselves by means of this consciousness, this permitting the Principles of Being identified to be projected among men; as well as causing the phenomenal picture of the Principles to be discerned and seen as evidences of the Action of God.

The delivering of Jesus, or consciousness in Whom is the identified Principles of Being, is incidental to the projection of these Qualities into the race, therefore the determinate counsel demands this deliverance, typing the necessity of the Law. This is also supported by the "foreknowledge of God," or the necessity of the Divine Intelligence by which knowledges of Itself are made known to mind. That which is the Divine Law identified is delivered to the lawless, this forming a pole of forces in the operation of God by which the Law of God is introduced into the lawlessness of the world to finally bring it to dissolution. This slaying of a consciousness, alive in Christ, is for the purpose of projecting the Qualities of Being gained into the life of the race, that these Qualities may be progressed in the race and revealed as states of consciousness capable of calling upon the name of the Lord, and therefore constituting the fruit of the Principles, at the end of Time. These constitute those who are saved.

The raising up of Jesus is that Action of God that draws back to its own centers of Being the Qualities like itself, though these have been dissolved (slain) and projected into the race, but are gathered again they never being any less their real character nor having abode in consciousness less than the Divine. The pangs of death into which the Qualities of Being are projected, are loosed by the Action of God even as they are liberated at the descent of the Christed Qualities. Even as death lays hold of the Christ Qualities so They are also loosened. The death is the current of forces not Christed. These include the good and the evil. "For the mind of the flesh is death." Death is present in the race thought and consciousness, and it is into this current that the Principle of Life and Being, as Christ, is introduced, though this is in a Spiritual Law, aided, however, by the outer forces used to accomplish the Divine Purpose.

It is not possible that the Qualities of Life and Being, introduced into the grave (death) of the race, or the sense consciousness, be held in the death, for they issue from the Divine Center of Being (God) and return to God. Thus it is written of Jesus that He was ascended to the Right Hand of the Father, or positive pole of the Divine Laws. It is at the time of the Coming of Christ that the mystical operation of Divine Laws occur. This has been witnessed as respecting the Second Coming of Christ since 1922, though there was a preparation from 1912 for this action of Universal Spirit from the completed individual consciousness. It is through these Principles being actual in Life and Being that they can be so perfectly known, and enable those receiving them to know them also, and to be known by them, by the Principles opening in the consciousness of those receiving them, which is their physical outworking.

face; for he is on my right hand, that I should not be moved;

David means well-beloved. This is the humanity of consciousness that is capable of uniting with the Divinity. David is the name given to the humanity springing up by which the Lord or Divine Laws may manifest the Realities of being. To behold the Lord always before the face is to be conscious of the operation of the Divine Laws (Lord) and the intelligences (face) they convey. Right hand signifies positive power of Love expressing, when properly positioned, this being the Love of the Lord or that devotion that arises through beholding the Lord before thy face. When one is conscious of the Laws of God and their governing power, one is not moved or disturbed by the activities of Life.

26. Therefore my heart was glad, and my tongue rejoiced; moreover my flesh also shall dwell in hope;

The heart is the spirit of consciousness, that inner chamber that connects with the inspirations of the Almighty and into which the spirit of devotion streams when one is conscious of the intelligence (face) of Divine Laws (Lord) operative in the life. The tongue is the organ of speech as to mind, and of taste as to soul and body. The tongue rejoiceth by speaking the Words of Divine intelligence. The "flesh" signifies the bodily state of man. It dwells in hope that the Principles of Being, made operative in Divine Law, will transform the nature and reveal the Real State of Being, who is a new creature both in spirit and in body. Flesh, or outer consciousness, hopes for transformation and redemption. The purpose of the introduction of the Principles of Life and Being into the race is to bring forth in the earth or bodily plane the manifestation of the Principles (heaven). This is the coming of the Kingdom of Heaven in the earth, the revelation of the new spirit and new body, which necessitates a New Order in the Ages working out at the time of this transformation.

27. Because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption.

Hades signifies Hell. It is the Great Negation, the Naught, of Darkness. It is opposite to the No-thing, the potentiality of all Being, as Hell is the potentiality of all that is not being. The soul is the plane of consciousness relating to the forces of feeling. It is the energies of forces felt. If these forces are not related to the Intelligence of Truth, the soul remains in darkness and continues to hold itself to the darkness, and at the end of a cycle when the Divine Laws prove their Plan and reap their fruit, forces not connected with the Divine Principles are brought to Naught or Hades. However, the soul is delivered to Hades as the consciousness being broken up and reduced to no<sup>n</sup>being. The soul is the sense consciousness, men and women being no more advanced than is their capability of feeling.

"Neither wilt thou give thy Holy One to see corruption." The Holy One is Christ. Christ is whole, all, one, Holy. That is holy that is pure, and that which is pure cannot go the way of impurity, hence, cannot see corruption. Corruption is dissolution of that which is mortal, but when mortality has been brought to cessation (naught), and superseded with the Immortal Qualities, the incorruptible is put on, and the Holiness of Truth is identified. This Holiness is used, in Divine Law, to penetrate the unholiness, that the unholiness may be brought to naught, and the holiness dominate the forces of the race.

28. Thou madest known unto me the ways of life; thou shalt make me full of gladness with thy countenance.

Humanity of consciousness, typed by David, is opened to know the things of the Spirit, reaping that primal joy of spiritual advancement, hence these words to indicate that state of progression. The ways of life are made known to one beginning to understand the Principles of Being, for any Principle known requires its application, which is the life of the Principle, as well as the way of Life. It is the actualization of the intelligence known that makes for life. Life has is conscious identity on the physical plane, and is the action of Principles when identifying in the Spirit. The countenance of the Spirit or Lord is the Intelligence that is unfolded in Spiritual Progression. This brings gladness and conscious alignment to the Inner PRINCIPLES.

29. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

A patriarch is a father, a fathering factor of intelligence. In the case of David, an intelligence partaking of the humanity of spirit. As forces of consciousness, developing as humanity that arises from the unfolding spiritual intelligence, David is present in the race, as that gained relating to the Lord or Divine Laws is never lost, but is carried along in the consciousness of the race. The race is the tomb in which the dead are progressed; that is, the forces not yet in the Light of Truth, therefore any genuine advancement gained in the race does not die but is carried forward in the consciousness of the race from generation to generation. Brethren relates to those of a like faith and hope.

30. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; 31 he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. 32 This Jesus did God raise up, whereof we all are witnesses.

David was a prophet, a foreteller of that which was to be. This is to say that intelligence made known, makes known also its further outworking. Inasmuch as David was given to know that the current of consciousness he represented would continue and produce after its kind, and that this would become the throne of action for the Divine Laws, he could foresee the resurrection of the Christ Spirit in that prepared for the Action of God (this being prepared from the humanity of consciousness represented by David). He could also foresee the action of God in carrying forward Its Principle (Christ), so that it could not go into Hell (Hades) nor the form (flesh) of the Word be corrupted. The form was the Spiritual form existent in the Principle (Christ).

All who have the consciousness of the operation of the Divine Laws witness the ascension of Christ, for they can know the operation of the Spirit and Its Qualities, and know that Jesus, or God With Us, is a living presence and power. The raising up of Jesus was the ascension to the Throne of God, or Creative Realm of the Qualities of Being partaking of the nature of the Creation. The incorruptible identification of Jesus was not on the physical plane outwardly, but on the Spiritual plane outwardly as the Divine-natural physical. This is to say that consciousness attained to the identification in spirit-form of the body of Reality, but it was not physically manifested, for the time had not yet come for the redemption of the body. It was expedient that Jesus go away, but His going away was the centralization of the Divine Qualities to the Throne of Being, with in consciousness to which the Divine Laws were pivoted in the First Coming of Christ, this consciousness becoming the Throne of the Second Coming of Christ. It is at the end of mortality that body is redeemed and the external manifestation of the Reality of Being is identified.

33. Being therefore by the Right Hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

The "right hand of God" is the positive powers of the Spirit progressed and centralized to the Throne of God within the consciousness. The forces of David, partaking of the humanity of the Spirit and making up the incorruptible Spirit, as to quality, are carried forward in the race and are present with the "saints" at the direct Action of God in the race; for the saints are aggregated as the Qualities of consciousness that sustain and support the unfolding Principles of Being. These are subject to the Father, or the Laws of Being, and partake of the capacity to receive the Holy Spirit, or whole Action of God; the absolute action as is operative from Christ. The disciples witnessed what David prophesied, hence, they both see and hear, as the text implies. To see is to perceive, as by the intelligence, and to hear is to receive, as by the feeling or realization of the Truth expressed.

34. For David ascended not into the heavens but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, 35 till I make thine enemies the footstool of thy feet.

A distinction is made between David as a person or identity and the qualities that he functioned or foretold. He did not ascend into the heavens, that is did not make at-onement with the Principles of Being, as did Jesus. The forces of consciousness represented by David became positive supporting factors of Christ, therefore were delegated by the Lord, or Divine Laws, to rest at the right hand, until the forces of the natural humanity, produced from the operation of the Divine Laws, would be freed from the enemies that beset It. The Lord fights the battle for Man, projecting the Divine Principles and Qualities by which the fruit of the Spirit is brought forth; but the forces of intelligence and feeling that partake of the hope and faith of the things of the Spirit are supporting factors in this conflict. This conflict involves mastering the enemies of Truth, or the untruths. When these are conquered, they are subjected to the Will of God, therefore made to be "footstools of thy feet." The feet typify the will of life and being, when properly identified, hence, the forces of the enemies to the Divine Human nature which is the natural man as it should be expressed, are in subjection to the Will of Man, controlled by the Divine Laws (Lord).

The Lord is distinguished from my Lord in the sense that the Lord is the Universal Christ Spirit, while my Lord implies the conception that the ego has of the Divine Government exercised in his own life. The Lord is universal, while my Lord is an individual unfoldment of the capacity to know the Lord. There is only One Lord, but egos have different ways of being governed by the One Lord, therefore are inclined, like David, because not yet ascended to the heavens, to say, "My Lord," or in present day language, "As I see the Truth." There is only one Truth and when It is seen by anyone it is seen alike by all who see It; but prior to this ascension to the heavens, or coordination with the Principles of Being, individuals have different concepts as to what constitutes the Truth.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

The action of God is especially operative for the sake of Israel, therefore the intelligent expressions directed at them to convey this Truth. Israel is the first fruit unto God, made up of those who attain to the Realities of be-

ing. Israel is not Jewish nor Gentile, but is made up of those who have Christ. The Jewish belief that their racial current represents Israel is the fallacy of the old testament coming down to date, without consciousness of the Action of God that produced a new covenant, and which fulfills both the old and the new testaments with the Covenant to Israel, who make up the chosen of God. The house of Israel pertains to all forces of consciousness assembled in coordination to the Spirit of Truth. They are all to know the same thing and the one thing, that "God hath made him both Lord and Christ, this Jesus whom ye crucified."

The Lord is the Law, the operation of the Principles. The Principles of Being aggregated in conscious consciousness is Christ. Christ is not only the seat of the operation of the Laws of God, but is the Lord or Law. It is because of this that the Qualities and Principles are introduced into the race, though the race is not exonerated for needing that Christ be crucified, hence, the repulsion directed toward this necessity. It is for Israel that Christ is crucified, therefore for those who need to put on the consciousness of Christ, supporting the unfolding Principles of Being in such a way as to be transformed in spirit and body, by which is the new creature. Ultimately, Christ is crucified for all who can receive the Qualities projected, that they be raised up to partake of the Reality of Being.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, What shall we do? 38 And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit.

The "apostles" is the name applied to the disciples after the withdrawal of the Presence and Power of God (Jesus), meaning one sent forth to promote the knowledges of Truth in the life. When the apostles heard that Jesus was both Christ and Lord, that is, the Divine Spirit and Its application or actuality, they were pricked in their heart, seeing their failure to be conformed to the Divine Requirements; hence, the query arising, "Brethren, what shall we do?" That the query arose among the brethren, or those of like faith in the things of the Spirit, implies that comprehension of their lack of conformity to the Principles of Being had arisen. This is made known after the projection of the Principles of Being into the external domain, through the crucifixion of Christ.

Peter still remains the spokesman, the active factor of intelligence characterizing the consciousness that is coming under discipline of the Divine Laws. Peter admonishes that the apostles repent, though the idea prevails oftentimes that they do not need repentance. One unfolding in the relative knowledges of Truth, or growing in understanding of Spiritual Principles, needs often to repent, that is, turn around or reverse the natural tendency of thought and feeling and action. Repentance means to turn around, to move in a direction opposite to the present one, when the present one is opposed to Truth.

To be baptized is to be anointed with the forces of Truth by which one is changed in spirit, soul, mind, and body. Repentance implies a complete change, a transition, a regeneration. To be baptized in the name of Jesus Christ is to partake of the forces of the Qualities of Truth, by which the consciousness makes union with the Inner Principles and the Life of the Spirit is made manifest. Remission signifies forgiveness or offsetting, hence, remission of sins is to offset the sins through giving for them the knowledges of Truth, sin being lack of knowledge and love of the Principles of Truth.

The gift of the Holy Spirit is from the Lord or action of God. This is to say when consciousness is sufficiently baptized with the forces of Truth, the

Principles of Being (God) make union with Man (humanity), this causing Christ to be identified. The Holy Spirit is the whole Spirit, or union of Spirit, soul, mind and body, the emanated Spirit of God or Christ. The Action of God is Its Love, therefore the giving of the Holy Spirit is the giving of the Love of God or Beloved Son as Christ, that the consciousness of Man may be conformed to the Divine Requirement and the Real State of Being be revealed.

The gift of God as the Holy Spirit cannot be until consciousness has repented or reversed the tendencies of spirit, soul, mind, and body, developed on the plane of mortality. Mortality is a development away from God, therefore the necessity of turning again, which repentance signifies, in order that the Principles may express themselves as the Reality of Being. One makes on the Qualities (Name) of Jesus Christ, that is, the Divine Humanity and the Divinity of Principles, when repentance is effected and sins are remitted or paid for. One pays for the sins promoted in mortality by surrendering all the forces of consciousness to Christ or Truth, this being the acme of repentance, by which the gift of the Holy Spirit can enter into the consciousness.

39. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

The promise of the fulfilment of the Principles of Truth is to those who repent and make themselves ready to reap the fruit of the action of Divine Laws or the Lord. The children are not necessarily the material offspring, but the spiritually progressing consciousness that carries along in the race through those devoted to the things of the Spirit. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit," therefore children pertains to the offspring of the Spirit promoted by those in allegiance to the Divine Love and Law.

"All who are afar off," relates to those not under the discipline of the Laws of the Spirit in the First Coming of Christ, but who may have within them spiritual progression sufficient to draw them to the love of the Spirit, eventually, therefore the qualification, "even as many as the Lord our God shall call unto him." Many are called to aid in spiritual progression, or the progression of Spiritual Principles, but not all that are called are chosen to bear the fruit of the Principles. Only those who qualify to be saved, that is, translated to a new state of being constitute the fruit of the Principles of Being.

Peter exhorts the apostles and others with them to turn from the forces of the world and to turn toward the unfoldment of the Principles of Being. This consecration is necessary after the introduction of the Powers of God into the race, through the cross of Christ, when the hellish forces of the race seek to entice or to hold in bondage the very elect, if possible (which is not possible). "Save yourselves from this crooked generation," implies the necessity of consciousness coming out of the forces of the world. The forces of the world are issued from chaos therefore egos attaining the union with the Holy Spirit must repent and turn from them. A generation is a cycle of progressing forces, but all the generations in Time partake of a like spirit, and must be mastered and overcome, if one would put on the Spirit of God.

41. They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

This text is descriptive of the centralization of forces of people who

have been penetrated by the Qualities of Truth, projected from Jesus, and because of the crucifixion, these making up those receptive to the further unfoldment of the Truth. Souls is a name applied to people. Three thousand souls imply three and three naughts, or the consciousness of Spirit, soul, and body, completed in its sense state and receptive to a higher feeling and thought which repentance and baptism bring, when effected in the Love of the Spirit. The baptism signifies the receptivity to the unfolding Wisdom and Love of God, though literally identified through religious rites. It is not that the rite of baptism can convey any higher knowledge or love, but that it signifies the intention of the one baptized to seek after the things of the Spirit.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

The teaching of the apostles pertained to the relative Truth, as only Jesus was identified in the Absolute Truth in His Cycle, though this absoluteness extended only to the plane of mind, and not to the body. When one accepts a teaching as a guide of living, they should continue stedfastly in it, and maintain the spirit of fellowship with those with whom they are associated. The "breaking of bread" signifies the communion supper which is a rite meant to indicate the willingness of those receiving it to partake of the "flesh and blood" or Christ. The flesh and blood of Christ pertain to the Life and the Love of the Spirit when reduced to qualities of consciousness. "And the prayers" indicate the communion of the devotee of the Spirit with the Inner Principles by which the Spirit may manifest itself to the consciousness. This prayer may be silent or audible, but partakes of the Spirit of Truth rather than the Spirit of the world, when properly expressed.

43. And fear came upon every soul; and many wonders and signs were done through the apostles.

Fear is a name used in scripture to indicate awe, and is especially associated with the things of the Spirit. At the entrance of the Powers of God into the race, signs and wonders arise, this being an objectification of the Principles that is revealed in the world of delusion, though only to those who can witness them. These wonders and signs partake of the plane of ideas and words as well as the picture world. The picture world registers the experiences of forms of Principles, like negatives the impressions of those sitting for pictures.

44. And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need.

Every Principle of Being working out in consciousness makes a figure of itself on the outer plane, and Universal Principles operative at the movement of God in the race, incidental to Christ Comings, relate to group consciousness and reveal the objectifications of themselves in marked ways. Inasmuch as all who believe in Christ and are so proven, make up the Body of Christ, eventually (this manifesting at the end of mortality as the fruit of the Spiritual Principles conjoined with the Divine Laws), it is quite orderly that this Principle of One Body should take form in a group, uniting them in a common cause and purpose. Hence, all who believed were together, and had all things common, even to the sharing of their goods and possessions, according to their need.

This text is used by religionists as a basis of the necessity of a community order or life for those holding to a common belief and purpose, and has been

the basis of thought associated with the arising in the world in these days (1933 A.D. or Eleventh Year I AM or EOM) of community groups identified for religious purposes. Societies under different names have arisen in recent years claiming to be the medium through which the discipleship of the Lord is gathered. These ape the ideas set forth in this text, oftentimes without any comprehension of the significance of the Principles involved.

Before people can be genuinely joined in a community spirit, they must be gathered to a common spirit of Truth. This uniting is through the authority of the Spirit of Truth, that draws Its own and groups them, before the Divine Law, as many members of One Body, all being members of each other. The formation of external societies, based upon the letter of these texts, without any consideration of the fullness of the Principles of Truth, or the realization that it is the Lord that forms the Body of Christ, is symbolical of the Real Body to be formed, which will be of the community spirit; though this does not mean that they will all live together under the same roof. All who believe may be together, but this does not mean that they abide in the same house. The House in which all who believe abide, is the House of the Lord, which is the Organism of the Word, though this does not destroy individuality but instead identifies it. When egos receive the gift of the Holy Spirit, which is the Love of the Lord, this being the first commandment consummated, then they are qualified to have the true community spirit, which is the Love of the Neighbor, the second commandment identified through the fulfilment of the First. Upon these hang all the Laws and the prophets, that is, all that is to work out and all that is to be known.

The identification of the community spirit, in communistic societies invades the plane of government also, especially at this time, signifying the universal Love of the Neighbor to be worked out on the plane of the race. The community spirit is not expected to destroy individualism but to unite individuals in a common cause for all Humanity. But egos must attain to individualism through controlled thought and feeling, by which they are opened in the knowledge of spiritual laws, in order to make up a community spirit, Jesus is represented, by historical record, to have been a member of the Esserr Society or the Essene as it is sometimes called, which was made up of a group of men, consecrated to celibacy, and devoted to the Cause of Humanity, through a spiritual devotion. The establishment of a like society, made up of those of kindred beliefs, on the outer plane, after the crucifixion, would be an outer aspect of this Law of gathering together as One those who believed.

It does not follow that as the Principles of the One (Christ)unfold in consciousness, through the succeeding cycles of Time, until the end of Time, that communistic societies, for religious purposes, are Divinely sanctioned. The Divine Laws never repeat in Their representations. Once done in the Divine Law, it is done forever. The communistic spirit to later characterize the world of believers is the Commonwealth of Christ, which is a national group, conformed to One Standard, which is the outer aspect of the Inner Standard of Truth, by which the Love of the Neighbor is identified and promoted. This calls for righteous government and finance, with all subject to the discipline of the Governing Laws living together in one national group.

Individualism culminates in universalism only as one receives the gift of the Holy Spirit. Those of the Universal Spirit of Christ make up the Body of Christ, which is first the Church, as to its Spirit of Oneness, and then the State as to its formation. This State is primarily the 144,000 redeemed egos, the First Fruit unto God and Christ brought forth at the end of Time. The grouping of these egos together in one outer body, like a community order, is

not yet suggested by Divine Law. There are national groups or encampments to be identified that house those of a similar spirit, and those subject to the discipline of the same Spirit. Since the Body will be omnipresent, and fourth dimensional, it is hardly probable that all who make up the members of the Body of Christ will be housed together, like a great army of troops, for with Omnipresence identified, and space and time eliminated, they will be all together in the Spirit and Body of Christ.

Symbols must be, but they never contain the Truth. They are but figures that indicate the Inner Principles outworking, and those who know the Inner Principles do not accept the symbols as having any real power or presence. Those who accept the symbols must detach from the Principles, therefore, the communistic orders, religiously promoted, to gather the discipleship of Christ, are without authority to identify anything genuine; but are only symbolically representing the actual Principles outworking. That these societies make attack upon those functioning the actual Principles, and who understand both the Principles and the symbols, is an evidence of their untruth and their self-righteousness. The writer has not yet heard of a communistic order or society so positioned that did not contain graft and corruption, impurity and adulteration, as evidenced by those withdrawing from their ranks, or their own breaking up. The School has welcomed members of different community orders who have become disillusioned with those trying to make a literal interpretation at this time with the Principles suggested in these texts. Until consciousness is "all together" within one organism, by which spirit, soul and body, unite to form the consciousness of Mind, which is the consciousness of Truth, there is no individual community nor no housing as one all who believe, that is, forces that coordinate. The effort to unite as a communistic group those who are not yet united in themselves is a foolish attempt to make a showing, and oftentimes an effort to get the possessions of others for personal and selfish purposes.

Man will share all that he has with his Neighbor when Truth is identified in the consciousness, by which individualism has its perfect identity; with a national group brought under discipline to the Inner Group that forms the state or the Body of the Spirit. The Love of the Neighbor is premised upon governmental laws applicable alike to each, according to the Plane of one's advancement. All men and women are equal before God, but they must attain to godly conformity of consciousness, to enjoy this equality and to share all with all. They must have All before they can share It. This All is measured by the allness of consciousness conformed to the discipline of Divine Laws, by which the spirit of the all, with corresponding outer relations, is shared by all positioned in a common national group. This is no ordinary communistic spirit, as the word is commonly used, but is a community of interests, all serving a Common Cause, and each other accordingly. This Cause is Righteousness, identified as Righteous Government, in which a reborn race will grow in grace and knowledge, having the covenant of Israel in their hearts and minds, and being identified as the people of God.

46. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 47 praising God, and having favor with all the people. And the Lord added to them day by day those that were saved.

The "temple" signifies the church, spiritually, but when identified is the redeemed body, the state of being that is a habitation for the Spirit of God (Christ). "Bread" signifies substance, the essences of faith that are unfolding with in the consciousness, when one is offering devotion to the Spirit. Singleness suggests oneness, having one's thought and attention given to a certain thing for the accomplishment of a certain purpose. Gladness is present when one is devoted

to a cause believed in, this taking form as praising of God. People of like beliefs are congenial, when literally interpreted, hence find favor with each other.

The gathering to this primal group more souls that were saved is a representation, identified in the First Coming of Christ after the operation of Universal Law, of the gathering of the virginal group to make up the Body of Christ. These constitute those who are saved at the end of time. Since Principles make objectifications of themselves, and the Plan for the Second Coming of Christ, was identified in word and figure for the Second Coming, the gathering to this primal group of egos, devoted to the things of the Spirit, of others, represents the progressive outworking of those who are saved, these being gathered as one when the group is identified, but unfolding in the cycles of Time.

The religious idea of saving people and gathering them into church organizations have their identification from the literal interpretations of these Bible texts. There is no power in the church or in a person to save another. One is saved when conforming in consciousness to the Principles of Truth, by which the Life of the Spirit is controlling the consciousness. This means the application of Principles, through the authority of the Divine Will, by which death and sin that make for destruction, are overthrown. The Divine Will can act only when consciousness is surrendered to it, this involving the surrender of the will of the flesh in which is the love of mortality.

### Chapter III:

Now Peter and John were going up into the temple at the hour of prayer being the ninth hour.

The "ninth hour" is significant of the time preceding the tenth, which is the time of Spiritual fulfilment in relation to the Inner plane. Prayer relates to the Inner Plane. The temple signifies the place of worship, or the inner consciousness aligned to the Inner Principles. Peter and John are the two disciples that relate to Jesus' further outworking of Principles, therefore are the channels through which the Principles of Truth are carried forward; though necessarily taking relative form of expression on account of their being in the relative states of progression.

2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple, asked to receive an alms. 4 And Peter, fastening his eyes upon him, with John, said, Look upon us. 5 And he gave heed unto them, expecting to receive something from them. 6 But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

The lower limbs signify the will of life, the power of the will of the natural man. The lame man, lame from his mother's womb, signifies the crippled condition of the will of the natural man, that is, his inability to walk in the Lord and to rely upon the Divine Will. This is the condition of mankind born from the elements of mortality, until transformation takes place, induced by the Qualities of Truth being projected in service to humanity. The temple that is called Beautiful, signifies the Feminine, the next pole of the Divine Law to be worked out from the completion of the Masculine. Alms pertain to gifts, or that invited by the helpless, those lacking in proper positions of their will on the natural plane.

Peter and John, filled with the things of the Spirit, could minister perfectly to that which is empty; but there must be a receptivity to receive, as well

as a desire to give to permit the perfection of Divine Law to express. The eyes pertain to the projection of intelligence, therefore the particular words used in the text to stress this point. Many would think that Peter hypnotized the lame man, and this text has been used by phynotists who desired Divine sanctity for their expressions. Yet, the language of cycles varies, following along common usages. The fastening of the evil eye on another was still taking place, and this wording no doubt partakes of that expression when seen in its literal sense.

Peter's admonition, "Look upon us," is the invitation to the lame man, representing the emptiness of consciousness, to be prepared to receive, hence, invited the centering of his attention in the direction of that from which he was to receive. The lame man gave heed, showing an obedient spirit which is also essential by which one receives what is desired. One does not always receive what one expects when looking toward that which represents the things of the Spirit (as did Peter and John). One always gives what he has to give, therefore never misses an opportunity to give. This does not imply that one must give money or that one really gives much when giving money. It is the spirit of the gift that constitutes the giving. This is the spirit of Love and Service that should underlie all giving. Because one does not have silver or gold to give, does not imply that one is cut off from giving; neither does one's capacity to give service cut off the necessity of giving silver or gold. It is always wise to give most of that which is the hardest to give, if one would master limitations.

"In the name of Jesus Christ of Nazareth, walk," declared by Peter in the direction of the lame man is a powerful word of authority and will, and can be utilized by a disciple, under certain spiritual impetus. The word is not only powerful because of the words it contains, but because of the spirit of Will it implies, Jesus Christ being the consciousness of mortality progressing in the will of the flesh mastered, this identifying the Divine Humanity, or union of Jesus and Christ, which is the Will of God. That this relates to consciousness (Nazareth, separated from the world implies discipline which again relates to will. Walk, pertaining to the activity of the will of the natural man, also completes the forces relating to Will, by which is perfect action, when controlled in Divine Law.

7. And he took him by hhe right hand, and raised him up:and immediately his feet and his ankle-bones received strength. 8 And leaping up, he stood and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

This mastering of the forces of lameness, present from birth, is an objective expression representing the conquering of the Divine Will that has entered the race, through the cross of Christ into it, but which makes an experience of itself, by means of Peter and John, by which the presence of this Power is outwardly recognized by people or consciousness. Divine Principles require an actualization of themselves by which their actuality may later work itself out in the Divine Will. To accomplish this, it uses those who can serve its Cause, thereby projecting its power to the visible domain, or the physical, over which it assumes complete authority at the end of Time.

The "right hand" indicates the positive power of Love to express, and being the hand of the lame man would be empty to receive, when commanded through the Power of the Spirit active in the disciples. The setting into action the forces of consciousness, as represented by the raising him up, his receiving strength, his walking and leaping and praising God, as well as his going into the temple, all indicate the introduction of the Power of Divine Will into the negative, but receptive, forces of consciousness, maimed by the self-will or helpless through its forces not being perfectly active.

Healing, when effected by the operation of Divine Laws, is not for the one healed, though such a one naturally reaps a benefit, but it is for the Lord, for whom are all things. This is to say it is to permit something of the Law of God to identify on the physical plane, by which the Power of God may finally subject all forces relating to the function effected by the healing. For this reason, spiritual healing is not inclusive of all, nor do the powers of Divine Laws, through healing, extend to all who are receptive to receive. One lame man healed is all forces of lameness, and will to which they relate, control -led by the Divine Laws, when healing is operative in these Laws. Finally, the entire physical world is controlled by the Lord and for the Lord to bring into manifestation a state of being who will not be sick, therefore not needing to be healed.

9. And all the people saw him walking and praising God: 10 and they took knowledge of him, that it was he that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

"All the people" signify the forces of consciousness when spiritually discerned, though as an outer fact, means just what it says. People in the without witness the effects of the action of Higher Laws and rejoice in these manifestations, being filled with wonder because they do not see the scientific laws of Life in operation; though their operation is always cause of rejoicing and thanksgiving. Those understanding the scientific Laws of God working out in consciousness rejoice but are not amazed or surprised in ordinary ways, for their expectancy is toward the operation of the Laws and their results.

The "Beautiful Gate" of the temple signifies, when spiritually discerned, the entrance of the operation of the Holy Spirit in the consciousness of one attuned to the Laws of Being. The temple signifies the spiritual consciousness, the interior body. That which is in the lack of the things of the Spirit is as one seeking alms or gifts, being empty to receive, and through the right contact, as represented by contacting Peter and John, the disciples, receive spiritual benefits. This is to say that those not spiritually progressing, by being receptive within themselves to the Spiritual Principles working out, may receive aid of the Spirit from those devoted to the Spirit and Its Principles. In this way healing is conveyed, but there must be an inner receptivity and connection before the Divine Laws for the Spiritual results to be manifested.

II. And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

A porch is that which is without the house, therefore signifies something that is without, since house is the consciousness in which one abides. That the people in the without make connection with the one that is healed, who is with Peter and John, it signifies that the connection is in the without, therefore the porch as a description of this fact, though this porch is called "Solomon." Solomon's Porch is to the east of the temple, and pertains to the Inner Intelligences that are projected outwardly for the healing of those who can receive them. Solomon's Porch pertains to the inner Intelligences, Solomon meaning peaceful.

12. And when Peter saw it, he answered unto the People, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power of godliness we had made him to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; Whom ye delivered up, and denied before the face of Pilate, when he had determined to release him.

Peter, representing the outer intelligence advancing, addresses the Jews or primal racial current as though they were Israel, but refers to them as the

men of Israel, meaning the intelligences progressing from the symbol Israel to the Realities. Jesus was the Reality of these intelligences gained and identified in service to God and humanity. The disciples received the higher intelligence through Jesus, therefore give Him credit for having brought down to date the activities of God that had expressed by means of Abraham, Isaac, and Jacob, as well as others who had fathered the intelligences of the race unto the establishment of the new covenant of God to the race, as set forth in the new Testament which supersedes the forces of progression represented by the Old Testament.

"Why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The mortal tendency is to give credit for spiritual healing to the one through whom the healing is effecting, failing to see that the One who heals is Christ. While one must be in certain relation to Christ by which healing is effected in Spiritual Laws, yet the glory and honor is to the Inner Laws of Being, without which man could do nothing spiritual. While certain consideration is due the one by which the service is expressed, Peter is showing that the glorification is to the God of consciousness that has progressed itself through the race, and pivoted in his time to Jesus, who became the servant of God. He also takes the opportunity to tell the people racially interested in the healing that they are the ones who delivered up this Servant of God, in spite of Pilate's desire to release Him.

I4. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, I5 and killed the Prince of Life; whom God raised from the dead; whereof we are witnesses.

To deny is to repulse, to refuse to receive. The denial of Jesus by the Jews was not only present as a repulsion to receiving Him, but they were willing to accept a murderer, releasing him in preference to One spiritually identified, in Whom no fault was found by the governing authorities of the state, represented by Pilate. In this was the offence that the Jews and those with them, committed against the Principles of Life, and which is itself responsible for the loss of the Jewish race among the other nations. While this has a purpose in the law of evolution, it is not exonerated, nor is there to be false sympathy directed toward the Jews who must of necessity reap a terrible retribution in the law of sowing and reaping. However, this retribution can be no greater than that the Gentiles will receive in the Second Coming of Christ, if they too kill the Prince of Life and persist in their own self-will and arrogance in spite of God's services to humanity.

The Holy One, which is the Righteous One, is the Principle of Christ. This Principle embodies itself in consciousness attuned to the Principles, without which there would be no direct connection between God and the race, and no action of God in the race. The Holy One makes known the Principles of Righteousness, as well as the unrighteousness, introducing into the race the opportunity for those who can receive the Action of the Spirit, in some way, to make contact, and to declare the deniers of Christ who constitute the antichrist spirit of the race. In this way the Divine Laws divide the forces of the world into the proverbial and scriptural "sheep and goats," pending the final Judgment and proving up of Its Plan for humanity.

Those in discipline to the Spiritual Laws witness the operation of the Spirit and Its Principles, and center themselves together for purposes of service to God. This formed the discipleship in the First Coming of Christ, and in the Second Coming of Christ constitutes the 144,000 potential children of God who are themselves the Fruit of God's Action in the race during Time, as well as the means by which the qualities of the Spirit are promoted in the race. Spiritually, those

who love the lies and delusions of mortal sense more than the Truth, are those who prefer the murderer or antichrist to Christ; as well as those who would see the material world progress contrary to the Spiritual Principles because their love is in the forces of the world. These are the agents of antichrist who make conflict against the Qualities of Spirit, and those functioning them, but which are called to accounting at the end of Time in the Judgment that proves up the world and reveals the Spiritual Fruit of Christ and God.

The "Prince of Life," is the ruling authority of God made alive in the race. Life pertains to the activity of consciousness, the consciously gained consciousness of the Principles of Being. This is the ruling Power of God among men, and was embodied in Jesus, whom the race did not receive, but who registered, by their actions that they still preferred the things of sin and greed than the witness of God. Ignorance of the Law excuses no one, therefore, that the Jews and those with them, did not witness Christ's Coming is no excuse, nor can their retribution be made less on account of this ignorance. Man reaps as he sows in an exact law of "let everything bring forth after its kind." and in this is the apparent punishment of God.

I6. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

Name pertains to qualities of consciousness, and when related to Christ, pertains to the Qualities of Being. The disciples did not claim to be attuned to the Principles in a living understanding, but in a living faith, by which is the beginning of the Action of God in the consciousness of Man. Without a living faith there is no living works, that is, works brought forth in the Life or bodily plane, where life has its identity in Reality of Being. It is through the faith of Peter and John that the lame man was made strong and sound, this faith having a spirit of perfection without which the perfection in the without could not have manifested, though there had to be present in the one being healed an inner receptivity, by which the Divine Laws could reveal a result. Yet, coupled with the disciples faith in the Qualities of Christ(Name) was also an action of that Name, because the Principles of Being had been made alive and had entered into the physical domains at the cross of Christ.

I7. And now, brethren, I know that in ignorance ye did it, as did also your rulers.

It is always through ignorance that the race or people reject and repulse the Actions of God. They cannot receive anything higher than their own development, and their development is measured by what they know and feel. Their knowing is dependent upon their feeling. It is for this reason that the race must grow through suffering by which the feeling is developed, this inviting higher knowledge. This has always been the process of racial advancement, and is yet the process (today). For this cause tribulations come upon the world, affecting the entire race, that those advancing beyond the race mind understand and are unmoved by, but which the race must receive to chasen and to advance it mentally. The rulers of the world know no more than the world mind, and commit the same offenses as those they serve for all the race is of the same spirit and partakes of the same nature, until spiritually enlightened, when one may advance beyond the race mind and go free from its material tribulations.

I8. But the things which God foreshowed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled.

The Law of God makes a record of Its Principles in the consciousness of

the race, foretelling what is to be. Those who foretell are the prophets. The Word does its speaking by the mouths of those, endowed with the knowledge of Its Intelligence. It is not that God foreshowed that Christ was to suffer, without a purpose in view, or that those of the race at his appearing could have done other than they did, since the progression of the race and of the Laws' operation demanded the fulfillment in a certain way. Yet, no one is to be commended for their ignorance nor for their refusal to receive Christ, the gift of God. The suffering of Christ could not have been if the race had not been in ignorance, neither is the suffering of the world glorified in God's sight. It is not God's Will that any of his children should suffer, but if consciousness is not yet identified in the Qualities that make it commendable before God, then the suffering is incidental to its progression. The suffering of Christ is incidental to the necessity of being projected in the direction of the imperfections of the race, the identification of the Perfect necessitating that the imperfections be contacted. The suffering of Christ is in a sacrificial law, or a law of universal service.

I9. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; 20 and that he may send the Christ who hath been appointed for you, even Jesus: 21 whom the heaven must receive unto the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old.

To repent is to turn away from that which is opposed to the qualities of the Spirit. It is an invitation to turn toward the Lord, to turn again or receive the Spirit of God. It is repentance, actually entered into, that wipes out sins for sins constitute the lack of knowledge and love of God. When one turns away from the forces of the world toward those of the Spirit, one comes to know the Truth and that which is Righteousness, as well as knowing the untruth and unrighteousness, thus wiping out the adverse forces by superseding them with higher love and knowledge that partake of the Spirit of Truth. When one is in a repentant attitude one is refreshed from the Inner Spirit and assured of the presence of God's Action (Lord), this enabling one to witness the things of God when revealed in the earth, or the race.

Since Christ has gone away, the coming of Christ again is already entered into the thought of the disciples. It is from God that Christ comes, therefore it is God, the Creative Laws, unfolding the identification of themselves that sends Christ, Who is appointed to appear at certain times in the racial progression. The identification of Christ's First Coming in the name of Jesus, necessarily causes those in His time to look for the Coming of Jesus, though later revelations of the Word indicate that Christ's Second Coming is in New Name (character or Qualities of consciousness and Being).

Heaven is an interior realm, made up of the known or gained qualities of Being, and which is not manifested in the earth until the end of Time. Therefore , the necessity of all that is of God and gained in the consciousness being stored up in heaven, or received in heaven, until the time of restoration of all things. The time of restoration of all things is at the end of the cycle of progression called Time. The restoration of all things comes when all things are seen in relation to Principles of Being, which is the function of Christ's second coming. It is at this time that the Absolute Truth is known and the fullness of the Godhead, bodily and spiritually, are made one, and the final work of God in the race is done.

The prophecy of God, through those foretelling the Principles of the Plan , has been of a time of Judgment, when all things would be restored to the position

they occupied in God-Mind before the world was formed. Then old things pass away and are known no more, things that were necessary in the cycle of progression of mortality but which are of no further service to the Divine Laws. The restoration is a positioning of consciousness, spiritually and bodily, in relation to the innate Principles of Being, by which the Will of God is done on the plane of form or body as it is operative in the inner Principles. The restoration is not as though man was at one time perfect and fell away from God, through the "Fall," as the orthodox thought, begotten in mortal mind, deduced. The Perfect- ion of Man exists in the Creative Realm of consciousness. When consciousness reaches a state of progression by which it can know the Principles of this Realm , the Laws governing which constitute the Lord, set into action to manifest on the plane of the body what has been idealized to be from before the foundation of the world. This is the Word made flesh as spiritual man, the formation of Christ in the consciousness by which the Reality of Being appears. This is the restoration of Man Which is also attended with the restoration of all things. This is the time of proving up, and of bringing to naught that which does not partake of the Plan of Creation. This occurs at the end of Time, establishing Immortality.

22. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you.

Moses was the prophet and father to which the Jews looked, racially. Yet Moses prophesied that another prophet would be raised up from among the people who would be like unto himself, a leader of the People. The tendency of the race to look toward its old leadership, instead of accepting the new that God has provided, is still present, even as with the Jews at this time. Things look more important to the mortal mind when they are past and done, than when they are present. If the Jews had served Moses well they would have been on the lookout for the coming of the One he prophesied to come, and been ready and willing to hearken unto all that the foretold prophet should speak. Even so the Gentiles are expected to be ready and willing to receive Christ's Coming in the identification of the Comforter who is the Spirit of Truth's Second identification, and the gift of God to the race.

23. And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people.

Soul is used to apply to the person, every soul or person. To hearken is to listen to, and to listen is to hear, and to hear is to be obedient to, and to act accordingly. Those have ears who do the things of the Spirit that are given to them; that is, who embody the spirit of them in their lives. "That prophet" pertains particularly to the one that Moses prophesied should come, that is, to Jesus. Those who did not hearken to Jesus at His appearing did not receive the Christ, therefore are cut off from the action of God even in its further outworking. Those who receive Christ's Second Coming must of necessity have received His First Coming. If they did not receive His First Coming, they are cut off from the fuller outworking of the Divine Laws. Des- truction is the final end of that which does not partake of the nature of God (Christ).

24. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days.

All the prophets are the continuation in the unfoldment of consciousness of the intelligences of the Creative Laws. Hence, all the prophets would per- tain to the same event, that is, the coming of Christ which is the fulfilment of

prophecy as to intelligences, and the beginning of the outworking of the Divine Laws in the race. As the Word unfolded in consciousness, step by step, in the cycles of Time, It made Its Plan known, all pointing to the time of Christ's Coming, which is the identification of Jesus in the Primal Principles of the Creative Laws.

25. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.

Those in the race by which the intelligences of the Word are carried along constitute the offspring (sons) of the prophets who foretell the action of God in words to come to pass. A "covenant" is a Law of God, a promise of fulfilment being contained in the Law of Covenant. The "fathers" represent the begetting factors of the race, by which the racial forces have their continuation. It was to Abraham that the Covenant of God to the race had its beginning, that is, the Covenant herein referred to. Abraham means father of a multitude. The multitude that issued from the "fathers" constitute the seed of the race, by which are the families of the race. Their progression ultimated in the bringing forth of Jesus, Who was the first born member of the Family of God.

It is not that the son of God comes from racial generation, but from the Laws of God. But the Laws of God carry forward by means of racial generation, the heavenly world keeping pace with the earthly, so that when consciousness has completed its racial course, it is automatically opened to the corresponding heavenly Qualities. There would be no Spiritual manifestation (Sons) without the generation of the race, by which the racial seeds (people) are promoted and identified, but it is in Christ that all these seeds are blessed. Hence, the Laws of the New Testament that supersede the racial laws governing generation, that pertain to the Divine Love and the rebirth necessary for one to become a member of the family of God, and an heir with Christ of the Qualities of God.

The families of the earth are blessed by producing egos who attaining to the consciousness of Christ, are used in Divine Law to introduce the Plan of God into the race, by which a righteous order of life and being is set up. Without this service, the family life fulfilling itself at the end of Time, would become extinct; though with the identification of the Family of God, made up of the children of God and their Parent, a New Order of Love is identified in the race by which the Immortal Order of Humanity is established. In this is the blessing of Christ to the families of the earth.

26. Unto you first God, having raised up his SERvant, sent him to bless you, in turning away every one of you from your iniquities.

Those who are present at a movement of God in the race, and who are positioned to contact the Action of Divine Laws in this procedure, are those to whom the blessing of God is first extended, and from these or by means of these, to the rest of the race. This is not to say that those receiving the presence of Christ are used to project the Qualities of Christ into the race, but that if they did not exist, by which the Divine Laws are supported, there would be no connecting link between Christ and the race. There are those who receive first the presence of God's Action, and who witness the service of God. This service is performed by the Servant of God. In these historical times, referred to by the texts, this Servant was Jesus.

To bless is to project qualities that are beneficial, though in relation to the Action of Divine Laws, the blessing is to bring consciousness into contact with the Qualities of God by which it can go free from the limitations and

and sins, and their developed forces. The forces developed in lack of knowledge and love of God make up the uniuities of the race, from which those in the race are freed, if they can receive the knowledge and love of Christ's Presence.

#### Chapter IV:

And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, 2 being sore troubled because they taught the people, and proclaimed in Jesus the resurrection of the dead.

The "priests" represent the officials of the Catholic Church, and the "Sadducees" represent a cult that did not believe in the resurrection of the dead. The Sadducees were disciples of Zadok, a Jewish sect whose chief tenets were, first, the rejection of the Mosaic oral law and traditions; second, rejection of the later books of the Old Testament, but acceptance of the Mosaic teachings; third, denial of angel and spiritual existence, and consequent immortality of the soul; fourth, belief in the absolute moral freedom of man. Their hatred of Christianity was as bitter as that of the Pharisees.

The disciples, projecting the teachings of Christianity, as identified in Jesus, had to meet the antichrist forces as centered in the cults and sects of that day, which is the condition at the Second Coming of Christ; for the religiously progressing who have not the Spirit of Truth, are the chief anti-christ factors and opponents of Christ. Those who have misled the people by false doctrines are always troubled lest something new and different arise, and especially that relating to Christ and the Principles of Life, which the resurrection from the dead implies. Resurrection is a living experience gained by conforming the consciousness to the innate Principles of Being.

3. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

Hands signify powers, and when relating to the materially minded pertain to powers of the world. Hence, the opponents of Christ's teaching laid hands or powers on the disciples, and those inhering their faith in Jesus, and put them into "ward" or took them prisoners until the next day. This is a literal fact associated with the persecution of the Christians after Christ's manifestation, but spiritually indicates the attacking forces of antichrist moving against those inhering in the love of the Spirit. These forces always identify in people who are positioned, according to their development, to play their part in the unfolding Principles of Life.

4. But many of them that heard the word believed; and the number of the men came to be about five thousand.

The word that went out from the disciples had issued from the Word, or Christ consciousness in which was the action of God; but the disciples not being in the absolute Truth could pass the ideas and teachings along, hence, the Word is spelled with a small "w" implying aspects of the Word going forth on the relative plane. There are those who hear, or are receptive to the ideas expressed, and who enter into belief. Men signify the knowledges developed on the sense plane of consciousness, and five thousand, signify the five sense man brought to completion on the plane of spirit, soul, and body, indicated by the three naughts. Those who hear and believe the aspects of the Word, going forth through the disciples, must have brought the sense consciousness to a certain completion.

5. And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; 6 and Annas the high priest was

there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. 7 And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

Annas means humble, Caiaphas means depression, Alexander means defender of men, and John means God's Gift. These are forces that are operative in the world at the time of the action of the Word, absolutely and relatively, that is through the Christ Consciousness and through the disciples. When the authority of God, by means of Christ, enters the race, the ruling powers of the world on all planes of expression, are aroused to action to defend their own positions of unfoldment. The "elders" pertain to religious factors as do also the "priests." The "scribes" relate to the educational factors. The kin of the high priest pertains to the many factors of religion that sustain and support the worldly development of religious forces and which arise in antagonism against the powers of the Word when introduced through an Action of God.

The worldly religious forces, having no authentication before the Divine Law, are always anxious, nevertheless, to know by what authority or in whose name anything new and different comes into the world, when relating to religious expression. Those functioning the new and unfolding qualities of the Word, and who serve Its Purpose, never question them because they know their futility; but the futile forces question the forces authorized by Divine Law to express, this bringing added judgment of God against the world forces, for every position they take against the unfolding Qualities of God and those through whom they unfold, the Powers of God take against the world and these self-righteous factors. It is only in this spirit and knowledge that those serving the Lord bear the humiliation occasioned by these queries.

8. The Peter filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, 9 if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; 10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man, stand here before you whole.

Peter, typing the self-consciousness at height of advancement but in discipline to the Divine Laws as projected from the Christ Consciousness, is a connecting link with the advanced worldly forces, as suggested by the priests, elders and scribes, therefore unholds to them the name and authority of Jesus Christ, Who being separated from the world, was able to bring into the world a higher power of God. Nazareth means separated. Peter, being filled with the Holy Spirit, implies a certain stimulation arising because of the more direct operation of Christ through the disciples, at the removal of the presence of Jesus; and not that he was absolutely identified in the Holy Spirit, but that its influence was felt, that prompted him to speak with power and authority, as one in devotion to the Cause of Christ.

Peter does not claim the good works done as through the disciples, nor as through Christ in them, but as through Christ identified in Jesus, who because the central nucleus of the Action of God in the earth and among men. The name of Jesus Christ is the Qualities of Being identified in a consciousness gained in Christ. Peter refers to the crucifixion of Jesus by the powers of the world, and the resurrection of Christ from the dead, indicating the presence of the Power of God to heal the impotent man. The Power of God made present among men remains to those who can be conformed to It and by which It can express, though a certain advancement is essential by which consciousness is opened to the action of the Divine Laws and Principles of Being, when Truth absolutely expresses.

II. He is the stone which was set at naught of you the builders, which was made the head of the corner. I2 And in none other is there salvation: for neither is there any other name among men, wherein we must be saved.

"You the builders" pertain to the builders of materiality. These worldly leaders, on the planes of religion, education, government, have been instrumental not only in building materiality without cognizance of Christ, but of crucifying the Christ Consciousness at Its appearance among men; though this operates to effect a judgment against the forces of the world at the end of Time, by which materiality as mortality is brought to cessation or naught, pending the formation of the Immortal Order.

A "stone" types a foundation, a substantial basis upon which to build. Christ is the Stone or Foundation upon which Life and Immortality must be built, this giving rise to racial expression that partakes of the nature of humanity as God intended Man to express. Christ was made the head or governing Power of the "corner," the corner being a figure of a point where three dimensions meet, signifying the end of the three-dimensional plane of progression common to mortality. There is none other, but Christ, by which man can be free (have salvation). This freedom extends to the physical plane when actually identified, manifesting a State of Being in keeping with the fundamental Laws of the Spirit. Universally, this freedom is manifest as a free government, with Man positioned to manifest the harmonies of the Laws of the Spirit.

Christ is the only Name or Qualities of Being by which anyone can be saved. To be saved is to be conformed to the Innate Principles of Being so as to go free from the necessity of progressing in limitation and bondage (sin and death). To be saved is to be passed over to the Immortal Nature, by which the Man, as God created humanity to be, is revealed. At the time of this saving, which is the end of Time, the righteous government is set up, consisting of new heavens or states of mind and a new earth or physical state, by which righteousness can dwell. It is not a case of being willing to be saved by Christ, but all saved must be saved through Him. Must implies an imperative command and demand, without which conformity no one is saved, however much one may think advancement conforms to the Truth. It is the Action of Christ in the consciousness, by which the new creature is formed, that determines the capacity of the consciousness to be saved or redeemed from the limitations of mortality (in which man is lost).

I3. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

It is the knowledge of the Truth that makes one bold to express and to uphold Its Principles. It is self-consciousness in discipline to the Spiritual Laws typed by Peter, that must meet the outer forces and take one's stand for the Truth as It has been revealed through the Action of God. John, the more negative factor, because relating to love rather than to the mental forces, sustains and supports Peter's expressions. That the disciples are discerned as unlearned and ignorant men does not imply that they were illiterate, but that they were not, after the manner of men, schooled as were the racial leaders; but this does not imply that they are without knowledge, for they were advanced in the School of Life, where all really wise people obtain their education of value.

It is always a marvel on the part of those tutored after the manner of the world to discover that there are real knowledges to be gained through spiritual unfoldment, that cannot be taught in schools or colleges or attained by ecclesiastical culture. It is always surprising to those educated in the meth-

ods of the world to discover that the Real Knowledges issue from a Higher Source and are made known on the Spiritual Plane of unfoldment. Those who have been with Jesus, that is, spiritually speaking, have related to the Inner Spirit manifesting Its Qualities, are taught in ways that transcend the ideas and forces of the world. It is the Truth revealed that makes known all needed things, and makes known the underlying principles of all things, or the lack of them. This is the Real Knowledge which schools cannot convey, the real education to be revealed through the operation of the Spirit of Wisdom within the consciousness; operative because the love of the world has been overcome and the Divine Love is expressing with the Wisdom.

I4. And seeing the man that was healed standing with them, they could say nothing against it.

When confronted with the evidences of Spiritual Power, the worldly leaders having their faith and knowledge in the powers of the world, have nothing to say. It is only when they consider their own position as respecting the position of those more advanced, that they take counsel to protect their own positions and to hold their following in bondage (which is their purpose by which they exalt themselves.)

I5. But when they had commanded them to go aside out of the council, they conferred among themselves, I6 saying, What shall we do to these men ? for that indeed a notable miracle had been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. I7 But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name.

The powers of the world, in the love of the limitations by which they exalt themselves among those held in bondage that they may advance, pivoted to people so serving, always confer with each other to determine what to do about forces that are advancing and threatening their positions with the people; and invariably resort to threatening the people by openly denouncing or curtailing the activities of the advancing ones. It is not that they do not admit the power that may be expressing or its healing effects, witnessing it also, but that they fear their own positions and do not wish the people enlightened; therefore, the conclusion to admonish the disciples not to speak any more in a name that was endowed with power, lest the people hear about it and be turned away from the racial leaders. This condition still prevails and the racial leaders take the same positions today, to preserve their selfishly attained positions.

I8. And they called them, and charged them not to speak at all nor teach in the name of Jesus. I9But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye : 20 for we cannot but speak the things which we saw and heard.

The worldly powers and those functioning them would cut off the expression of Divine Power to hold their own positions and to hold the people in allegiance to them. It does not matter that they go against the powers of God by going against those devoted to the expression of those Powers, they would do anything to keep their own positions intact. The world does not need to be alarmed when a great retribution comes upon it for the violations of Divine Power and Love performed by the worldly powers through the cycles of Time. The disciples, Peter and John, ask the worldly powers and those representing them, as to whether it would be right for them to hearken unto them or unto God, affirming that knowing what they do of the things of the Spirit they cannot but speak of them. It is always well to be frank with the opposing powers, for since there is no harmony operating between these two poles, those representing the Powers of God and those representing the powers of the world, there need not be

any attempt to effect peace. It is important that those representing the powers of the Spirit stand for them in the face of the adverse forces of the world, thereby proving their allegiance, and at the same time forming a channel through which the Powers of God can be projected into the world of effects.

21. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. 22 For the man was more than forty years old, on whom this miracle of healing was wrought.

The man healed, referred to, is the man who was lame from his mother's womb, referred to in Chapter Three. All men pertain to all forces of intelligence progressed in the sense consciousness, though outwardly relates to a large group who were made aware of the seeming miracle. A miracle is that wrought by power that transcends the plane of the material world, and is miraculous only that it is unusual and is not materially understood(nor can it be so understood)The materially minded cannot perceive the operation of the Divine Laws, which is scientific, and so set the idea of a miracle upon healing effected through their application.

Inasmuch as the people are in sympathy with the advancing spiritual forces and have belief in the powers expressed through the disciples, the worldly leaders do not wish to offend them, for they depend upon the people for their own positions. In this way the mass of people get the benefit of the advancement and the racial leaders are brought into subjection to their will, until such time as they are entirely subjected by the operation of the Divine Will and the Powers of God are set up in ruling authority in the world. However, the worldly powers threaten those doing the different work that relates to higher powers, but are afraid to punish them, lest the people be aroused. This condition prevails at different times in the progression of the race, though the higher powers may not always be religiously related, but may relate to advancing powers of government.

Forty years signifies the four poles of consciousness, spirit, soul, mind and body, brought under subjection to the Divine Will, through their being reduced to naught which the one naught signifies. This is a more matured state of consciousness, typing the crippled condition of the race consciousness in the unfoldment of the forces of spirit, soul, mind, and body, at the end of a cycle, and which can be aided when it turns attention in the direction of the things of the Spirit.

23. And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them.

The disciples returned to the others of their group, having through John and Peter made contact with the outer forces of the world, but which are inner in relation to the world. The chief priests and elders pertain to the religious forces of the world which are inner to the outer, the governmental plane. These inner religious forces partake of the nature of the world and are the chief opponents of Christ and His representatives, for having begotten their doctrines and creeds in the mortal mind, they know nothing of the Truth nor are they in devotion to Christ's expression when It comes into the world.

24. And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is: 25 who by the Holy Spirit, by the mouth of our father David thy servant, didst say, Why did the Gentiles rage, and the peoples imagine vain things? 26 The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord and against his Anointed:

Those in discipline to the Spiritual Laws and in devotion to the Principles of Truth recognize the Lord or Laws of God as having authority over all things , the heaven and the earth, and the sea, and all that in them is. Heaven types the forces above the physical plane, the earth the physical plane, and the sea the subconscious and hidden forces that have been but which are not now expressing. All these forces carry along from cycle to cycle, making up the consciousness of each generation.

David, meaning well-beloved, and typing a consciousness whose humanity had sufficiently advanced to function the Intelligence of the Word, foretold the conditions that would attend the expression of Christ when identified among men. These are recalled and brought to light, as all the intelligences are brought down to date at the Action of God in the race. It is by the operation of the Holy Spirit that one is made able to foretell what the Word will later work out. The Gentiles represent the pole of the race opposite to the Jewish, and to whom the Qualities of Christ were projected, this arousing their opposition. The word Gentiles means nations, and signify the forces that are outwardly progressing, in opposition to the Jewish forces signifying the forces inwardly progressing, though in the world these factors are reversed.

The imaginations of the people, those having no subjection to the Laws of the Spirit, are always vain and fanciful as respecting any Action of God in the race. The "kings of the earth" represent the ruling powers that relate to the forces of the world: these are arrayed against the Powers of God, whether they be in the race, or whether they be expressing in the individual consciousness as the unredeemed forces. The Lord has its identification as Christ Consciousness, and gathers its own, these constituting those anointed with the love of the Spirit. This is counterbalanced by the gathering of the worldly forces to particular groups, these being the opposing powers of the world, in antagonism to the Powers of God.

27. For of a Truth in this city against the holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, 28 to do whatsoever thy hand and thy counsel foreordained to come to pass.

The Gentiles represent one pole of racial progression and the Jewish the other, though the Jewish is referred to as Israel until after certain Principles projected in the First Coming of Christ, identify to establish the Body of Christ , made up of the Twelve tribes of Israel. It is Jesus who is anointed as the Primal Servant of God, this anointing passing to all who bear allegiance to the Love of the Lord. The two racial poles join together, with their rulers and racial leaders, to oppose the unfoldment of Divine Power and Principles, these factors doing what the Divine Law requires, by which the Plan of Creation can fulfil itself. The Plan stands from before Time and at the revelation of any factor of It, that foreordained to assist its functioning, is manifested to do the work necessary; this applying to antichrist factors as well as to the Christ side, for both the light and the darkness are utilized by the Lord or Divine Laws to fulfil the Plan of Creation.

29. And now, Lord, look upon their threatenings; and grant unto thy servants to speak thy word with all boldness, 30 while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus.

Prayer is the means by which consciousness communes with the Inner Spirit and invites the presence of Its activities. That one takes up the outer things with the Inner Spirit is the desire of consciousness that they be controlled by the Divine Powers. It is through prayer that faith is substantialized and capac-

ity to serve the Spirit is enhanced. To speak the Word of Truth requires boldness for being opposed to the things of the world it directly or indirectly rebukes the worldly powers and forces. The Hand of the Lord is the power of the action of the Divine Laws. These are invited to protect those who serve the cause of the Spirit.

The desire to see the fruits of the Action of the Laws of the Spirit, as "signs and wonders" is present in those who serve the Divine Cause, especially in the First Coming of Christ when the effect of the Laws was attended with signs and wonders. In the Second Coming of Christ, the science of the Principles asserting Itself, makes the Principles of more import than the effects produced, for it is in the Spiritual Realm that the effects of the Spiritual Laws are witnessed and the "signs and wonders" appear. Certain signs and activities that partake of the phenomenal manifest themselves at the movement of God in the race, this being Christ Phenomena in contradistinction to spiritualistic and psychic phenomena that appear on the plane of reflection and delusion.

31. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.

The disciples were admonished to keep centered to the Inner Principles until the power of the Holy Spirit should come upon them. That this power is witnessed as an additional action to that which is in the world is present to the spiritual sense of consciousness, but is not necessarily outwardly manifested yet, there are outer manifestations of the Power of God that one witnesses spiritually that may not be outwardly seen or felt, and it may be that such was the nature of the phenomena explained in this text. That it was the power of the Holy Spirit made known implies that it related to the spiritual capacity to discern the action of the Spirit. That they were all filled with the Holy Spirit indicates the entrance of Spiritual Power into the consciousness, by which they were endowed with the capacity to speak the word of God with boldness.

Boldness is essential in speaking the word of Truth. Unless one uncovers the darkness by speaking boldly in the Light, the service of the Light is not performed, and one keeps hidden in oneself what one refuses to speak of by which the Light of Truth may shine and dissipate errors or phases of darkness. It requires boldness to show up the fallacies of the religious and the governmental system, though boldness in speaking the Word of God is more countenanced today by racial leaders than in the First Coming of Christ; due to the Plan of Creation unfolding a government in the United States based upon the desire for genuine liberty and the right of liberty of speech. The penetration of the consciousness with the Power of God may cause a quivering, referred to as a shaking in this test, which is incidental to the Divine Powers entering into the domain of consciousness, and the physical.

32. And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common.

All who bear allegiance to the Truth are akin in spirit and soul. The spirit is herein referred to as the heart. All of the same mind are of the same spirit, and all of the same spirit are of the same soul or feeling, which soul implies. When Truth is absolutely known there is no dissension among those who believe in the Truth. This unity or oneness of spirit must precede the oneness to express on the plane of the body. This oneness of the bodily plane is symbolized by those believing having all things in common, which is the community spirit, the characteristic of the Body of Christ.

Every Principle makes a symbolical representation of Itself before it works out Its Reality, and as it works out Its Reality, but those partaking of the Spirit of the Reality do not become involved in the symbol. Therefore, those developing oneness of spirit and soul, or thought and feeling, because of bearing allegiance to the One Truth, are prepared to function the Reality; but in the First Coming of Christ the Reality had to be typed but not actualized. In the Second Coming, it is actualized but not typed by those putting on the Realities of consciousness and being.

What was physically identified in the First Coming of Christ as a type of what is to be, a oneness of all in the One, is spiritually identified in the Second Coming of Christ, with the physical result manifesting as the Body of Christ and Its many members. These will have all things in common in a way that transcends the communistic societies, religiously promoted, in the symbols, as well as have an inner unity that has not heretofore been attained. One identified in the Spirit of the One, which is the Spirit of the All, does not feel as though he possessed anything independent of others, but knows that each stands in the Laws of Being inviting his own in an authority that is higher than that promoted in the community spirit characterizing these who try to literally apply this principle of "having allthings in common" before they have spiritually attained to oneness of spirit, soul, mind, and body, which is the requirement at this time.

One who has surrendered all forces of consciousness to the Inner Spirit is in possession of himself or herself, and is not possessed by anything else, no matter what may be the position occupied on the outer planes, by which the external world and its forces are mastered and subjected to the Higher Laws. Such a one has no sense of possession but sees all things for use in service to all, and gives one's consciousness by which the Principles of Righteous Government to govern all are made known, that the sense of possession, which is a curse incidental to the material world, may be swallowed up in all having all they need freely to use, without permitting these things to obstruct the progression of the spirit and soul, mind and body.

33. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

The "resurrection of the Lord Jesus" was in the ascension of the Life of the Spirit above the bondage of the material plane, by which consciousness was endowed with great power, and by which it witnesses the Action of God and expresses in Word of Truth the unfolding Qualities. It is not the literal resurrection that the apostles bear witness of, as set forth in this text, for in Reality the resurrection in the First Coming of Christ was not literal in the sense that it was material, for the things of the Spirit partake of the nature of the Spirit, therefore are Spiritually witnessed. The descent of the Lord as Christ into the grave was into the race or tomb, and the resurrection is the action of the Divine Life that is quickened to express power in those who can receive It. It is this action that the apostles witness, and which enabled them to express in power, and which enabled grace to attend them. Grace is an aspect of Love, made present through relying upon a Living Power of God that is made known within the consciousness.

34. For neither was there among them any that lacked; for many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

The apostles formed a centralized group to which was attracted the powers of God, through receptivity and love of the unfolding Spiritual Principles. Outwardly, this is counterbalanced by those believing bringing what stood for the powers of the world, finance, obtained from the sale of their properties and goods, to the apostles and subjecting them to the spiritual, by subjecting the outer goods and their result to the apostles. Without this subjection of the powers of the world, to those subjected to the Powers of God, the Powers of God would not eventually subject the powers of the world.

The symbol is the means by which the Principles of the Reality are understood. Therefore the symbolizing of the Principles in the First Coming of Christ is superseded by a more Spiritual subjection of outer things to the Inner Powers, in the Second Coming of Christ. The outworking of this subjection comes through the system of Righteous Government, when the very basis of all goods and possessions, is subjected alike to all. Then each will receive what he needs, according to his capacities of expressing his or her qualities in forms of service. It is quite possible that those devoted to the Cause of God, the 144,000 virgins, will form a group upon whom will be set the activities of Divine Government, this becoming the antetype of all government to be established in the race, among the mass of people. But until these members of the Body of Christ are united within themselves, and conformed to the Standard of Truth, they cannot be united with each other, nor have all things in common as it is to be expressed today in Divine Law; which is not at all like the symbolical representation promoted in the world today by religious cults and societies, who perfect the Principles and exist in chaos and dissension.

36. And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, 37 having a field, sold it, and brought the money and laid it at the apostles' feet.

Spiritually, the field types the consciousness that must have all its forces brought into subjection to the Powers of God; therefore the figure of bringing the result of exchanging it for the Higher Qualities, spiritually interpreted, to the apostles, and subjecting it to their understanding and will (feet). The "Son of exhortation," is not the Son or offspring of Truth, but it is that which issues from the mental plane that has become stimulated from the feeling nature, and which is made to conform to the standard set up, that those mentally subjecting themselves to the Laws of the Spirit, and those spiritually subjecting themselves may be as one before the Divine Laws. Levite means joined, and it is the mind that must join with the Spirit in bringing the Inner Qualities into manifestation on the plane of the body. Cyprus means fairness, and represents that mental capacity to deal properly in relation to the requirements of the Spirit, even though one is not governed by knowledge of Principles as from the spirit and the soul. The extension in the First Coming of Christ to the plane of mind of the subjection of all things to the Powers of God, is consummated in the second Coming by the subjection of all things on the physical plane, by which the Kingdom of Heaven is established in the earth.

#### Chapter V:

But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land?

Ananias means whom Jehovah hath given, and Sapphira means handsome. That phase of consciousness to whom Jehovah hath given something to work out must return the fruit of the unfoldment to the Lord's service. This is signified by returning it to those who are performing the Lord's service. Handsome relates to that which is beautiful and is distinctly feminine in its spirit, therefore relates to the soul, the feminine aspect of consciousness. Sapphira is one with Ananias in withholding something that should be returned, or it is to say, the soul is a consort with the consciousness to withhold the price of all that it has gained from serving the Lord.

Consciousness is willing to give part of what it has gained in service to

the Lord, but to give all requires that the soul be completed in its worldly feminine aspects, and subjected to the Divine Love; hence, as Scripture records those not defiled with women (not polluted in soul and bound to the sense feelings) make up the group to become joint-heirs with Christ, provided they pay the price He paid for redemption. These texts are literal figures of the necessity of paying all that has been gained to the Lord's service, that Truth may be all and in all.

Peter is not endowed with super mind but is made to say, as a figure of the Law working out, in words, that which indicates the subjection of consciousness to the powers of the world that are adverse to the Lord. This adverse power in totality is called Satan, the Adversary. Peter is not the Holy Spirit, hence, Peter speaks of an offense committed against the Holy Spirit by one who would not be true to himself or herself, and withhold part of the price that must be paid, by which the Power of God as the Holy Spirit may open in the consciousness to utilize the qualities gained (all of them, and not only part) in service to God and Humanity.

4. While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down and gave up the ghost; and great fear came upon all that heard it. 6 And the young men arose and wrapped him around, and they carried him out and buried him.

It is not within the power of anyone to slay another with words of Truth, but the adverse forces of consciousness can be slain with the power of the Word. Hence, the giving up of the ghost on the part of Ananias is the surrender of the lie that man can withhold part of the price of his self-gains, from the Lord, when the time has come for one to have all things in common, and to be one in heart and soul. The within and the without must be united as one, and all things be used to serve the unfolding qualities of Spirit in one ready to pay the price of self by which the consciousness of Christ is gained. While this includes adjustments as respecting the outer plane, represented by houses and lands and things possessed, yet, it is not in selling these things and giving the proceeds to those promoting the Lord's work that one attains to the consciousness of Christ or Truth. Therefore there must be a mystical meaning to the text that is more important than houses and things possessed.

One who is not true as respecting giving all that he has gained unto the service of the Lord lies not to those in the without, but to the Lord within, or to God. It is to the Inner Spirit that one bears allegiance. If one is right before the Inner Spirit one is right before those in the without. If one is true to himself or herself, one cannot be false to God or Man. It is the heart that is deceitful above all, and which in connection with the soul, entices the ego, leading one to believe that one can attain the Truth and withhold part of the price; or continue to enjoy the things of sense at the same time put on the Qualities of the Spirit, as the idea would be expressed today.

What one does outwardly is first conceived in the heart or within the spirit of the self. If one fails to conform to the Divine Requirements, it is not an offence before men who do not require it, but an offence before God that requires that one serve It with all the spirit, mind, soul, and body. So long as one is progressing in the self, one has power over the progression, and when one has reached a point where its forces can be surrendered, like the price of a farm sold can be surrendered to a spiritual cause, one is expected to surrender the entire price, being true to God and likewise being true to Man.

The "young men" signify the new born qualities of intelligence that are

springing up when the matured forces come to a finish. The matured forces are brought to negation, death being the totality of negation, and are buried or covered over as the new forces continue to unfold. Yet, it is important that the matured forces be surrendered entirely to the Spirit, that they need not be handled again at a further stage of progression. This is to say, that one should complete the outer things in relation to Truth and service to the within, that they may rest in negation without forming a disturbing factor that later asserts itself.

This text is responsible for repulsion to lying, and the fear that is introduced especially in the youth in relation to lying. That it has been literally used for this purpose is not to be condemned, but that it has nothing to do with the Truth is very evident. However, to be honest is the very basis of progression by which Truth can be gained. Honesty is on the natural plane what Truth is on the Spiritual Plane, the very necessary means by which order may express. Yet, no one dies because he lies, but if the fruit of the consciousness is in the lie, and the entire price is not paid, by which Truth can assert itself, one is without refuge in the Divine Laws and Love, and comes to cessation as forces of consciousness, without effecting a transition to a higher plane; as all forces can be transposed that are completed in honesty and fairness.

7. And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. 9 But Peter said unto her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of them that have buried thy husband are at the door, and they shall carry thee out. 10 And she fell down immediately at his feet, and gave up the ghost; and the young men came in and found her dead, and they carried her out and buried her by her husband. 11 And great fear came upon the whole church, and upon all that heard these things.

"Three hours" represent a movement of intelligence that indicates a completeness from within, as three signifies. The "wife" types the feminine consort and pertains to the soul, and in the case of the text, to the animal soul. The two poles of animality, Ananias and Sapphira, are the means by which consciousness is progressed, but when the possessions gained are manifested as the result of mortal evolution, they are to be turned over, entire, to the service of the Divine Law, with the highest point of self-consciousness, disciplined by spiritual laws, checking up the consciousness to see that it is done, or not done.

"Land always signifies the formed plane, therefore consciousness that is developed and manifested. One is always tested as to willingness to be true to the consciousness gained in the unfoldment of the Spiritual Laws, this being also a trial to one's spirit for the Spirit's sake. The Spirit cannot use consciousness that is not entirely surrendered to Its Will, therefore the test is in relation to the will. "Feet" signify the point of will that touches the earth, and since will is coupled with understanding, pertain also to that action of intelligence touching the earthly plane or the without. These forces operate in the direction of the positive animal forces (male) and the negative (female), therefore, "The feet of them that have buried thy husband are at the door, and they shall carry thee out."

The animal forces are segregated to their plane of progression at the First Coming of Christ, pending their complete separation at the end of Time or Christ's Second Coming, for the Principles to operate in fullness at the end of Time reveal their plan, leading toward that end. The "ghost" or shadow of the

Higher Qualities are active at the movement of Christ's First Coming, but these are brought to cessation on the low point, to which they relate, when the activity of Christ is set up in the race. It is fitting that the feminine counterpart of the lying, animal nature, should be buried with her husband, at the First Coming of Christ, after the Divine Laws have used the darkness for its purposes, and no longer needs to directly continue the promotion of the forces of darkness.

There is always something of the world that is brought to cessation at the Action of God in the race. This is symbolized in this text by the lying forces which are brought to cessation and covered up. However, this "remnant of Hell" must be dealt with at the end of Time, hence is quickened into action by Christ, who has the "Keys to Hell and Death," and Who opens the door that these forces may be completely destroyed. But to destroy them, they must be uncovered. At Christ's resurrection from the dead, which has its racial ascension at the end of mortality, at the Second Coming of Christ, as to those Qualities that descended (this being that which went down into hell to bring Christ up, or the forces relating) the hellish forces are quickened and ascended also; therefore, the tendency of their attempt to dominate the world and the race at this time (I933 A.D. Eleventh Year I AM or EOM).

"And great fear came upon the whole church, and upon all that heard these things." Fear is present when a higher power enters into the race, and is mingled with awe, and especially registered in the church, or those spiritually progressing. Those with the ones in the church register the fear while those in the church register the awe, fear having both aspects of character. The capacity of the Word to bring to annihilation all that which is not surrendered to it is what the figure of the text conveys, though it does this at the end of mortality or Time. But in order to introduce Its Principles into consciousness, Peter, the high point of self-consciousness is used to convey it, though under discipline of the Lord and serving the Divine Cause, as he has been commanded to do in feeding the sheep and the lambs. The introduction of the Power of the Word to annihilate the lie and that related to it is the Power of the Word to destroy self-consciousness at the end of Time, therefore the use of self-consciousness at its height of advancement by which to convey the activity of the Law.

This factor of destruction is one with the preservative and constructive power of the Word. It is especially directed against that which will not pay the price by which the Spiritual Laws may be supreme. These are the forces of the world at their higher points of advancement, those that have exchanged(sold) their possessions(forces developed on the plane of sense) for a higher expression of living and being, but who do not surrender themselves in service to the Cause of God in Humanity; for without the full price of consciousness paid, which is the self, the direct work of the Lord cannot be in the earth or the race.

It is quite possible that this destructive Power of the Word will have a visible effect in these last days. It has been witnessed but its scope of action and the Divine intention, as respecting these things, cannot be known. The Writer has for years been tutored in the manifest power of the Word to destroy that opposed to the Principles it promotes. This takes different form, and appears to be progressive. Thirteen years ago She would be tutored this way. She would be walking by some place and would be made to feel that it was burning up. The next day or within a few days She would be forced to pass the same way and be shown the ruins. At first it was startling, and led to querying as to what was occurring, since this did not occur once but several times;

Later it began to relate to people that were known to be dishonest or given to cheating and fraud, with some calamity following the discovery. Only

last year (1932) She was given to understand that a woman relating to a certain business matter, which business matter related to the deceitful and hellish aspect of business promoted in the world, under debt and taxes, would die if she attempted a certain thing. The Writer was not surprised to hear that she had died suddenly while taking the step relating to the thing referred to. All this is entirely independent of any thought or volition of the Writer, for, scientifically, one is not given to know the things of the Spirit until all sense of anger, hate, malice, fraud, trickery, etc are entirely overcome, and the tendency to hurt (if there be any; of which the Writer was never conscious until serving in the Lord in recent years) is superseded with the Spirit of Love.

The wrath of the Lamb or Principle of Divine Love (Innocence) is the chastising power of the Lord at this time, and enters the race through Love that is Divine being crossed into the forces of the world, and mingled with the darkness. The Divine Love is not received by the race mind, hence, the Love becomes wrath at Its introduction into the external plane. This is a chastising power, like the scolding of parents is to children, though prompted by love and regard for their well-being. If people are without chastening, then they are without the saving power of God, and not eligible to partake of the Qualities of the Spirit; but a certain dross that is not subject to regeneration and redemption must be annihilated. For this reason, calamities and catastrophes attend the end of cycles, piling up to those who survive the advancing forces, with the hellish force being brought to naught and dissolution. Without this cleaning up, the forces that have limited and antagonized evolving humanity would continue to harass unfolding consciousness on the next plane of its advancement.

I2. And by the hands of the apostles were many signs and wonders wrought among the peoples: and they were all with one accord in Solomons' porch.

Solomon means peaceful. It also pertains to Sun of Man, or the Light. Solomon's porch is to the east of the temple. East is within, therefore, it is to say that those receptive to the action of the Laws of the Spirit are centered toward the within, where many signs and wonders of these actions may be witnessed at the hands (powers) of those qualities in discipline to the Spiritual Laws.

I3. But of the rest durst no man join himself to them: howbeit the people magnified them; I<sup>4</sup> and believers were the more added to the Lord, multitudes both of men and women: I<sup>5</sup> insomuch that they even carried out the sick into the streets and laid them on beds and couches, that, as Peter came by , at the least his shadow might overshadow some one of them.

When there is some manifestation of the Power of the Spirit made to the mass of people, they rush for a healing of their ailments, thinking that all the good that comes into the world is first to the physical or external domain; where -as if they could seek the Spiritual Good, they would be freed from the necessity of suffering and the need of healing; for the Divine Laws would them have states of consciousness in which to work by which it could manifest the harmonies of Heaven (Divine Principles) into the earth (formed plane; body).

Only those who are attuned to the activities of the Spirit can be really drawn when the Action of God is operative on the plane of the earth, hence, "of the rest durst no man join himself to them." Yet, the power of the Divine Laws passes over to the multitude of people in forms of healing, this signifying the penetration of the physical or bodily plane with the Inner Qualities. It is for this purpose that healing is manifested in the movements of God in the race. It is not the Will of God that mortals should be freed from pain and inharmony by which they would all the more become involved in the sinful forces of mortality;

but it is the Divine Will that Man shall partake of the Eternal Nature and go free from the necessity of being healed, through his not being in sorrow, sickness or pain. The ultimate result of the introduction of the Divine Powers into the physical domain is to effect Spiritual Birth of those attuned to the Spiritual Laws and to manifest them as the First Fruits unto God and Christ, freed from the limitations of the mortal nature.

"Believers" are those who turn their attention in the direction of the Spirit and who indicate willingness to receive the action of the Divine Powers, though, primarily, selfish desire to get something for the self, prompts the turn or repentance. Peter is endowed through the Power of the Lord Jesus to be the channel through which the Divine Qualities are projected into the physical domains. While this function is not perfectly performed until the Second Coming of Christ, when Peter is with the Lord in forming the perfected state, as the form of the Church or Spirit, a figure is made of this service as the projection of the Divine Qualities, in the First Coming of Christ, following the withdrawal of the Christ Spirit from direct contact with the disciples. This is only a shadow of a Principle later to operate, by which the physical domains are not only healed of their woes, but are prevented from partaking of the forces of hell that produce the woes. The result of sin is death and hell. Sin is offset thru offsetting ignorance as to mind and body, that is, knowing and acting, this leading to mastery of the emotions fostered in the sense consciousness and to a re-generated spirit.

I6. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

Every phase of material limitation and woe must be subjected to the authority of the Divine Laws, hence, the necessity of all manners of sickness and discord being healed or mastered. In this way, the entire body is brought under subjection to the Laws of God, by which they will eventually form the new creature who is not to suffer. Healing relates to those more closely associated with the Spiritual Qualities and those functioning them, as well as to those more remote. Jerusalem, signifying place of peace, is a word representing the center of Spiritual Consciousness, from which the healing qualities issue.

That a projection of healing is effected first through Jesus, who pivots the Christ Consciousness, and secondly, after His ascension, through the disciples, indicates the Divine Laws/<sup>active</sup>both at center and circumference, including the spirit and the body in its scope of service. This introduced in the First Coming of Christ gives rise to a similar activity at the end of Time, except that the healing through those attuned to the Qualities of the Spirit precedes the healing effected through the Principles of Truth. In this is the reversal that completes the circle or cycle of Truth's action, for moving from Center to circumference in the First Coming, it is counterbalanced by a movement from circumference to center in the second coming, with the Christ healing introducing the Principles of regeneration and redemption, for which all other healing activity has been but a preparation.

I7. But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, I8 and laid hands on the apostles, and put them in public ward.

The "high priest" types the racial religious forces that resent and are jealous of an Action of God that uncovers their own fallacies and makes them known to be powerless; for issuing from the world-mind they have no power except

that endowed by the mortal mind and its psychic ( emotional soul ) receptivity. Those performing the religious work and having the following of the people always resent the uprising of higher religious powers, though if these religious workers had the consciousness of Truth there would be no jealousy or resentment or antagonism expressed.

All things are right in their time and place as a means of growth, therefore the religious progression of the world serves its purpose, in its times, of pointing people toward the Spirit and what is to come. When people become free enough to know that the Spirit is progressing itself by means of consciousness, they will know that all things serve, and become obstructions only when aligned with as though they were the one and only. Yet, the very devotion to that less than the Truth is preparatory toward an eternal devotion to the Truth, but all must disintangle themselves from the lies and delusions and reconcile all things to the Divine plan and Purpose. We have the same jealousy and resentment today from religious cults and sects and societies claiming to expound the Truth, expressed toward those servants of God by which Truth can express; but one in the Truth can understand all things in their stages of progression, and condemn nothing, but see all things as a means toward establishing consciousness of Truth.

I9. But an angel of the Lord by night opened the prison doors, and brought them out, and said, 20 Go ye, and stand and speak in the temple to the people all the words of this Life.

Jealousy led to the imprisonment of the apostles, which is the antagonism of the old school of religious thought against the unfolding qualities of the Spirit. An "angel of the Lord" is a force of Divine Intelligence and Love "night" signifies darkness. The "prison doors" are literal in this case, but signify the bondages of the soul to the limitations of matter or materiality. Through an action of Divine Intelligence and Love ( angel ) the apostles were set free, this being a phase of super-power that is operative to one devoted to the Principles of Truth, and which takes external form as the unusual. This is the Christ phenomenon in contradistinction to psychic phenomena.

"Go ye, stand and speak in the temple to the people all the words of this Life." The "temple" pertains to consciousness in devotion to the things of the Spirit, though outwardly is identified as a church. To go is to become active, and to stand is to take a positive position, while to speak is to emanate the qualities of the Spirit. The "words of this Life" indicate the particular teaching of Truth which is also the Life of the Spirit. Truth is when it is actual. Its actuality is its Life. The Life of Truth is the mergence of the Spirit of Truth with the consciousness so that the action of the Spirit is felt, experienced, actualized like one would feel anything, except with greater intensity.

21. And when they heard this, they entered into the temple about daybreak, and taught. But the high priest came, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought.

The apostles are obedient to the Divine Intelligence and do as they are commanded by the angels; that is they follow the urge of the Spirit, for an angel is an inner quality of intelligence that gives one spiritual direction. The capacity of the apostles to leave the prison through the authority of the angel of the Lord, or an intelligence of Divine Law is another evidence of the Fourth Dimensional Power that produces third dimensional effects above the plane of materiality.

The "high priest" is the leading religious authority, the council those supporting the authority of the high priest. The "senate of the children of Israel is a distinct governing body relating to the group called Israel. The

apostles are the true Israel spirit, but an outer counterpart exists as the senate, which is a governing body in conjunction with the religious authorities. These outer authorities act in outer ways, so they send to the prison-house to have the apostles brought, for these outer authorities recognize no power but their own.

22. But the officers that came found them not in the prison; and they returned, and told, 23 saying, The prison-house we found shut in all safety, and the keepers standing at the doors:but when we had opened, we found no man within.

The outer conditions relating to the prison-house are not disturbed because those on the inner planes of consciousness respond to the leading of the Divine Wisdom and Love. The controlling authorities of the high priest and the senate of the children of Israel find the prison-house well guarded, but no one within. This is a spiritual figure of the outer plane of consciousness appearing to be unchanged and undisturbed at the movement of God in the race, but there is an inner change; especially when consciousness is devoted to the Principles of Truth is it lifted out of the prison-house (limited consciousness) and permitted to serve the Cause of Truth, projecting the Qualities of Truth by speaking and teaching.

24. Now when the captain of the temple and the chief priests heard these words, they were perplexed concerning them whereunto this would grow.

The racial leaders, religious and governmental, are always perplexed at the entrance of a higher power into the plane of effects. While this power in the First Coming of Christ entered only on the plane of the Church, it was feared that it might extend to government and the racial leaders be superseded with those serving the Divine Powers. It is absurd for the material powers to be concerned about the things of God and what it will lead to. Their concern is incidental to selfishness and the belief that they are the centers of rulership and power. For if their interest was one with the interest of the spiritual, they would rejoice in higher powers, and not be concerned in imprisoning all who work for the Higher Cause.

25. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.

This is to say that the powers of the world cannot control those controlled by the Powers of God; that when the demand is present in the Divine Law, the forces of the material world can be set aside, and the work of the Lord be carried forward as it is demanded. This text is a figure of the impossibility of the powers of the world, vested in officers and high priests, to supersede the power of the Lord, when the time has come for the outer expression to be made, as typed by the apostles teaching the people. This is the power that enters the world at the end of Time and enables the Kingdom of Heaven to come into the earth regardless of the opponents of the Divine Powers.

26. Then went the captain with the officers, and brought them, but without violence; for they feared the people, lest they should be stoned.

The ruling authorities can assume supremacy over the outer expression of the apostles, but they cannot thwart the action of the Power of God. When the people are interested in the higher messages of Life, the leaders deal more kindly with those through whom the messages are expressed, not out of love of those who shed the light (which is to their judgment and ultimate retribution), but because they want to please the people upon whom they are dependent for governmental and religious leadership. It is because of this spirit on the part of racial

leaders that a great judgment must come upon them and the forces they govern at the end of Time.

27. And when they had brought them, they set them before the council. And the high priest asked them, 28 saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

The attempt of the religious authorities, or the authorities of Law, to control the teaching and expression of those given to serve the Cause of the Lord is futile, and must react unfavorably to those seeking to control the Higher Powers. Those serving the Higher Cause of Life never violate the laws of men nor fail to fulfil the whole law, for having transcended the Law they live above it rather than violate. As to religious leaders, there is no reason why anyone delegated by the Lord to express the Higher Principles of Life should be subjected to them. But the selfishness and dominance of mortality are always asserting itself and an attempt is made to control a Power, that by its very nature controls all things and brings retribution and vengeance upon those who seek to obstruct its activities. The racial and religious leaders fear that the blood of Christ is to be brought upon them, which it is, but not as they think. They feel that if they permit the apostles to preach in "this name" or in the Qualities they know, it will bring them into disrepute and cause a commotion. Yet, that they would not permit the apostles to teach in this Name is that which was to bring the blood of Christ upon them, though it is not until the end of mortality that the retribution and vengeance of the Divine Laws are projected into the world and judgment culminated.

29. But Peter and the apostles answered and said, We must obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. 31 Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins.

Those who render the Divine Services, serving the Cause of God in the earth, must always obey God rather than men. For this reason they cannot be subject to the things of the world to the extent of letting them come into supremacy. One called to serve God cannot stop to ask people if they like it, or to find out if they understand what the Divine Cause is working out, for one knows that its Will is supreme and it does its work according to the need to accomplish the Divine Purpose.

The "fathers" are the begetting factor of forces. They represent the masculinity of the race that culminated in producing Jesus, Who in turn was slain by those instrumental in bringing Him forth, as from the outer plane of generation. The "tree" upon which Jesus hung was in Reality the Tree of Life, though to mortal sense it appeared to be the "tree of the knowledge of good and evil." This is the tree of duality that is mastered by one attaining to the consciousness of Truth (Christ), by which is the Tree of Life. "Right hand" indicates positive power, and in relation to God, the active expression of Divine Will and Life. A Prince is a ruling power that rules by the law of inheritance. This Prince was also a Saviour, that is, a saving power of God introduced into the race.

The offspring of God, the Prince and Saviour, comes into the world to give repentance to Israel, and remission of sins. Repentance means to turn around, to detach from the forces of the world and to adhere in the Love of the Principles of Truth. Israel is scattered into the race, therefore must turn around and be drawn to the Spiritual, in order that the Lord or Laws of God can fulfil in Israel its promise and purpose. "Remission of sins" is the overcoming and master-

ing of sins; the putting off, the mortal sense of all things and the putting on of the Spiritual, though this is attended with regeneration and transition when actually established. Remission of sins is more than a change of mind. It is a change of heart, by which is a change of the blood or nature, so that the Life of Christ may enter the consciousness and give rebirth to the ego. "There is no remission of sins without the shedding of blood," that is the transition that takes place on the physical plane, for the life of the flesh is the animality of blood that controls it.

32. And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him.

To witness is to be conscious of in a living way, to be made aware of thru an Action of God. This Action is the Holy Spirit, the whole spirit. That is, consciousness, spirit, soul, mind, and body conformed to Inner Principles permit an Action of God by which is the witness of the Spirit which witness is the Holy Spirit. Obedience is an important factor in spiritual progression. Every idea of Truth perceived is conceived through the student conforming in whatever manner possible to the idea perceived. In this is the outer obedience that the Spirit requires by which it can give direct illumination and demand an inner obedience to the light received. The gift of the Holy Spirit is the result of obedience to the Spirit and Its Principles and Ideas. Without obedience there is no subjecting of the will of the self to the higher authority by which is the operation of the Divine Will. Works of faith are the result of obedience. Direct contact with the Spirit of Truth is gained through obedience. It is obedience that changes the physical nature for it is the will that relates to the activity of ideas as well as to deeds.

The Governmental Training Course, received by many of the students of these Bible Lessons, embrace the necessity of obedience, by which the will of the flesh is subjected to the Will of God. It is that exposition of ideas and principles outwardly by which the Inner is enthroned; yet, there is an outer conformity to the ideas set forth in this Training Course that precedes the attaining of Spiritual understanding. But these qualities must be fulfilled in the Spirit that the gift of the Holy Spirit may be received, and by which the Spirit, soul, mind and body are made one in the Love of the Lord; and by which is the Love of the Neighbor, which is the purpose of Righteous Government.

33. But they, when they heard this, were cut to the heart, and were minded to slay them. <sup>34</sup> But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while.

To slay is to break up in aliveness of consciousness, by which the qualities of the consciousness slain are disseminated into the race as forces of thought and feeling. An intense antagonism operates in the heart and mind of those centered to the worldly powers against those centered to the Powers of God; though this is reversed in the Second Coming of Christ in the wrath of the Lamb that goes out from Christ Consciousness toward all opposed to the Power of God. Inasmuch as the Law of God was operative in the apostles, it is fitting that one representing the law in the without should be interested in their behalf.

Gamaliel means recompense of God. The recompense of God is in the Divine Law, but the law of the land is that which is a reverse counterpart of the Divine Law, therefore the name associated with a lawyer. The honor of the people is wrapped up in obedience to the law of the land, therefore, they hold the lawyer in honor; perhaps to a greater extent in the First Coming of Christ, than at

the Second, due to the superseding of Law with Love and Justice at the end of mortality. The lawyer commanded, which is a figure of the Spirit of the Law as it operates on the outer plane conforming to what the Inner Laws demanded.

35. And he saith unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. 36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to naught.

Theudas means God's gift, therefore partakes of the nature of the Principle of Love, which is the nature of a gift, and especially God's Gift. Leaders arise in the development of ideas, though not necessarily divinely endowed to fulfil the Principles they are upholding. The slaying of those who uphold the advancing qualities of the race, religiously or governmentally, is essential in the Law of necessity until the physical domain has been penetrated with the Power of God, as It was in the First Coming of Christ. The Second coming of Christ is a Spiritual sacrifice, though involving sacrifices on the physical, but not on the material; for the material is sacrificed for the spiritual, and ultimately, it is the race that is slain for the sake of Christ that the kingdom of this world should become the Kingdom of God and His Christ.

The coming to naught of those who are carrying forward the advancing ideas is like the seed sown into the soil of the earth, but at the appointed time, all ideas leading to a certain goal have been promoted, and the fruit is brought forth, for nothing of God is ever lost and is present at the end of Time to consummate the era of mortality with the immortal fruit. Every leader gathers a following, even as Christ gathers Its Own at Its Coming, though These are gathered in the Divine Will, and not in the will of the flesh. The coming of leaders, promoting advanced ideas, whatever their nature, expand the consciousness of the race and make the race ready to receive the illumination of Truth and its works at the end of Time, therefore all things work together for good to them who love the Lord or the Laws of God.

37. After this man rose up Judas of Galilee in the days of the enrolment, and drew away some of the people after him; he also perished; and all, as many as obeyed him, were scattered abroad.

There were many people named Judas, some leaders of the people. This Judas no doubt was one of the leaders, and was known as a Galilean apostate. An apostate is one who has forsaken his former faith for newer things and ideas. Every racial leader draws away from the old group those partaking of a like spirit, thus symbolizing Christ's drawing from the world those who partake of His-Her Spirit. The scattering of these groups is the dissemination of their ideas in many directions by which others are advanced. When any old current of racial force has served its purpose, a new arises, and a group of people carry forward the advancement, this symbolizing the current of Truth to finally arise, claiming its own, and by which is the Authority of God in the race.

38. And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown; 39 but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.

The lawyer represents the advancing thought of the national life as respecting conduct, therefore admonishes this group to permit the apostles to go on their way, stating a scientific fact; that if what the apostles taught was of

men it would be overthrown, for it could not stand against the organized power of the race; but if it were of God, then men could not overthrow it, and if they tried they would be fighting God, and would reap to themselves judgment. This is sound and logical advice and well applicable to the race at any time.

The text states that which relates to a Principle of conduct as respecting Truth. Teachers who give out doctrines of men, ideas promoted in the mortal mind and having no premise in Truth, will soon be swallowed up in the forces of the world, for the teaching is without power of regeneration or redemption. But those advancing the Principles of Truth are working for the eternal Cause, and aiding in sowing the good seed by which the fruit of immortality and eternal life is reaped. Those who fight against the advancement of Truth are fighting the God that produced the Truth, therefore must receive even as they give. It is never well for people to resist that which is of God, yet this admonition falls upon unhearing ears, for the greatest resistance and resentment are directed toward those who serve the Cause of Christ in the race, though this may be felt from the inner planes in these times more than openly expressed.

40. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.

The authorities listen to the advice of lawyers, for they outline their conduct. Yet, in this instance, they cannot refrain from punishing the apostles to some extent, giving outlet to their own antagonism to the Truth, as well as registering something to themselves under the law of retribution that gives to people in the spirit of their giving. The "name of Jesus" is the Qualities of Being. Those who are not-being, because still confined in the animality of nature, resent the higher expressions of people devoted especially to Principles that govern the race, and which transcend the race thought.

41. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name.

It has been the tendency of the Christian down through the ages to rejoice in his suffering for the Cause of Christ. This is the necessity so long as the suffering continues, but must be offset by the demand that the Divine Will exercise Its Authority over those loving Its Cause, and bring just retribution to those who caused the suffering of the Christians. There is a suffering for Christ's sake, which is not as a sick man suffers, but one does not go out of his way to invite this suffering, utilizing at all times the wisdom of the serpent when dealing with serpents (sensations of mortal mind). It is not the Christians that are dishonored by serving the Cause of Christ, but those who dishonor them, though it appears to mortal sense that they are dishonored.

42. And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ.

The apostles continued to do that to which they were called, and that which they were commanded to do by the angel of the Lord, regardless of the race thought and the action of the worldly minded. One must persist in allegiance to the Truth even though one invites suffering, when the command of the Spirit is upon one. It is through this suffering that a judgment is brought upon the race, that eventually reaps to itself the equivalent of the suffering it has heaped upon those serving the Cause of God in the race.

To preach Jesus as the Christ is to acknowledge the Life of the Lord; this Life is the Action of God among men. To preach is to express in words what one

has witnessed within the consciousness. This preaching may be public or private, that is, in public places or at home. The constant attention to the Principles of Truth by which all things are seen as directly or indirectly relating is the abiding in the presence of Truth which is the omnipresent preaching or expression. This is the Life of Truth as well as the Truth expressing.

#### Chapter VI:

Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration.

The multiplying of the disciples signifies the increasing of the forces of the Word that have gone out from Jesus, this being revealed in states of consciousness open to receive the higher knowledges as they were given at this time. Widows signify the feminine forces of consciousness that are not yet joined to the masculine forces by which is virginity, and the knowledges of Truth. The Grecian Jews particularly relate to Greece, but the Hebrews were the descendants of Abraham that believe themselves to be Israel. Hebrew comes from the root eber, meaning "passed over," and relates to an advancing consciousness, or is so discerned in the Jewish thought. This too is a figure of those capable of passing over to Israel at the end of mortality, and who put on the Realities of Consciousness. These are neither Jews nor Gentiles, but Christ's.

2. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the Word of God, and serve tables. 3. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of Wisdom, whom we may appoint over this business. 4. But we will continue stedfastly in prayer, and in the ministry of the word.

The apostles, designated as the twelve, made it their first duty to be stedfast in prayer and communion with the Inner Spirit, not wishing to be drawn away to the outer planes in forms of labor. This was especially necessary in the First Coming of Christ, and must be given supremacy in the Second Coming; though in the Second Coming of Christ the physical is mastered to the Spiritual, and must of necessity be brought into subjection by those subjecting themselves to the Divine Will, without which the Will of God could not come into the earth and be as it is in heaven or Principles.

The first tendency of the student is to draw away from the forces of the world, even to giving up expressions of outer work, as "serving tables" would signify. This is necessary to pivot consciousness to the Within, but the demands of the Second Coming of Christ is that of mastery and overcoming of the forces of the world, therefore makes it necessary for one to take dominion on the outer plane. This cannot be done by withdrawing from that plane to the secret side, but there must be a balanced relation of both the secret and the active side, that the two may be one and both subjected to the Authority of the Divine Will. There are those who are best fitted to do the outer work, relating to Spiritual expression, and those fitted to do the inner work. Those doing the inner ought to be relieved from doing the outer, even as the twelve demanded.

Students should always seek to uphold the best for themselves, not as from the standpoint of having things, but as indicating that those best serving the Divine Cause are best entitled to the good needed. They must set into demand the desire that they have time and opportunity for spiritual communion, and free themselves from being limited to the outer plane of expression. Especially, at the Second Coming of Christ, now operative (A.D. 1933 or Eleventh Year I AM) should students know that the Divine Will supplies with the abundance of good

needed, both spiritually and physically, thus forever offsetting the idea that those who serve the highest Cause receive the least. Justice must reign and the Law of Love, which is the Law of Balanced giving and receiving, must be supreme.

5. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proslyte of Antioch; 6 whom they set before the apostles; and when they had prayed, they laid their hands upon them.

The seven men chosen to perform the outer activities for the twelve, pertain to the five sense man, plus the two factors of consciousness that connect the outer man with the inner. Seven signifies a completion, though in this case was the beginning of something to be completed. Stephen means crown and signifies the unfolding intelligence. That he was full of faith and of the Holy Spirit signifies spiritual intelligence unfolding, though the projection of the Holy Spirit by means of an Action of God was responsible for these states of consciousness receiving something of the Spirit and not their own state of advancement, which is the case when the Action of God takes place in the race.

Philip means lover of horses, and pertains to the feeling nature that is governed by intelligence. Prochorus means choir leader, and relates to the leading feeling forces, or the soul plane. Nicanor means conqueror, and signifies mastery, relating to the will or bodily plane. Timon means honorable, and is that natural characteristic one must attain in putting on the humanity of the real nature. Parmenas means stedfast, and relates to those forces that are fixed in consciousness because coming out of the progressing principles of Life. Nicolaus means people's victor and relates to the outer forces gathered in devotion to unfolding Principles. All these names signify Qualities of consciousness unfolding, even as the Name of Jesus signifies the Qualities of Being identified.

These <sup>er</sup>out/forces, represented by the seven men, outer as respecting the twelve disciples who are the center of unfolding forces, are connected with the center through prayer and the contact of the hands. The contact of the hands pertain to the forces of giving and receiving, or love, being exchanged as between these two current of forces. The text signifies the passing from center to circumference of the Powers of God, as this is the mode of progression that the Divine Laws follow, moving from the interior to the exterior for further purposes of service.

7. And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

The Word of God is the emanation of the Qualities and Powers of the Spirit that is promoted by the going forth of the Holy Spirit. The Word means to speak, therefore the expression of spiritual ideas will increase the impressions, and permit the increase of the Word both to the one expressing and to those receiving the expressions. The disciples, from being a centralized group of twelve, are expanding to include a larger group, ultimating in the Second Coming of Christ as the 144,000 members of the Body of Christ. Jerusalem means place of peace, and pertains to the inner planes where the spiritual qualities spring up and the Word increases. That the priests were gathered into the faith of Christ was the penetration of the religious groups with the new and higher Power of the Spirit, some of the old group advancing with the Word's increase when it moves in the race.

8. And Stephen, full of grace and power, wrought great wonders and signs among the people.

Having been ordained by the twelve, and having received the operation of the Spirit of Divine Love through the "laying on of hands" (a figure used to indicate the passing of the Power of Divine Love to those receptive), Stephen could perform the services of the Word and be a means by which the wonders and signs of the Spirit were revealed among men. Individually, the revealing of the wonders and signs is in the witnessing of the Spirit within and the spiritual experiences that result, though this is outwardly operative at Christ's direct action in the race as universal signs and wonders. Grace is a capacity of Love, and Power is the expression of forces gained through translating the love from the mortal to the Spiritual Quality.

9. But there arose certain of them that were of the synagogue called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen.

A synagogue is a name applied to a church, with the names Libertines, Cyrenians, Alexandrians, Cilician and Asians characterizing the church groups. These five represent opposing sensual forces, for with every new expression of the Qualities of the Spirit there are marked forces of opposition identified in the without, which argument constitutes the Spirit of Divine Love as against the spirit of the serpent of sensual nature. Hence, the disputing that occurs, which is the struggle for supremacy.

10. And they were not able to withstand the wisdom and the spirit by which he spake.

The wisdom of the world cannot stand against the Wisdom of Truth, and Truth has a way of making Itself felt even to those who are opposed to Its expression. There is Power in the Wisdom of the Word, the Power of the Spirit. The Word contains the "two edged sword" the power to cut both ways, drawing toward Truth that which belongs, and bringing to naught that which does not belong to Truth.

II. Then they suborned men, who said, We have heard him speak blasphemous words against Moses, and against God. I2 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, I3 and set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law: I4 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.

To suborn men is to secure them by bribery or unlawfully to witness falsely. These began to say false things against Stephen, typifying the attack of the lie against the Truth. The lie expresses by means of people even as the Truth. It is quite possible that one speaking in the Truth will speak against what has been, such as the Mosaic Law, though in a spirit of fulfilment, not in a spirit of repudiation. No one denies the import of the Ten Commandments because they are superseded with the Two Great Commandments, but to the Jews having their devotion toward the Mosaic Law and Moses, it constituted an offense to say that which seemed against Moses. By speaking against Moses, believed to be authorized by God, it was easy to say that Stephen was speaking against God.

Those employed for that purpose, stirred up the people and the religious forces represented by the elders and scribes, which led to Stephen being taken before the council, which represents the Higher being subjected to the lower, that the lower may eventually be entirely subjected to the Higher. This has many degrees of expression through it reaches its fullness in the subjection of the Christ consciousness. People not having the love of Truth can easily distort what is said, even as those claiming to have the love of the Truth may also

distort and make one to say what is not compatible with the Principles of Truth. No one can speak beyond the developed intelligence. If one is false in the consciousness, one will speak falsely of the Truth however sincere one's intentions may be, though when this is joined with argument and opposition a certain antagonism is added that is especially repulsed by Truth.

Jesus of Nazareth will destroy the external places of worship in the sense that their spirits are changed, as well as set aside the customs common to the race from the Mosaic Law. The liars were voicing their own fears, and while not speaking from the premise of Truth, were able to foretell the fate of the lie by seeing the opposing factor of Truth at work to destroy the material forces. The lie is always pitted against the Truth in some manner.

I5. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

When the Spirit is controlling, the accusations of the lie and the adverse forces reveal the intelligence of Truth. Thus the face may assume the light that is felt from within, so that others, exercising their intelligence(eyes) may witness the shining of the Light in one persecuted by the opponents of Truth. One may look like an angel though in the midst of the devils who oppose the Truth who furnish the setting of darkness for the shining of the Light.

#### Chapter VII:

And the high priest said, Are these things so? 2 And he said, Brethren and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, 3 and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee.

The high priest represents the highest religious authority in the council. Churches have their councils where people of strange or different ideas, though related to the church, are brought for a hearing or a trial. Stephen is brought before the council in a trial. He seeks to show the Jews that Abraham hearkened unto the leading of God, even to coming apart from his kindred, and forsaking the land in which he had dwelt. This is to say that the Spirit demands a changed consciousness and may affect changes in the without that conform, even to dwelling places, utilizing these things by which something of the Higher Laws are worked out, even as with Abraham in his day. Land signifies the formed state of consciousness, and when a change is taking place within, one may also be put through a change in the without.

The writer was brought from Kansas City, Missouri to Chicago in a similar way, as Abraham was led. Several weeks before She knew She was to come to Chicago She was shown that She would soon be taken to a place in which She could receive the reward of Her efforts of regeneration. While this signifies a change of consciousness, it also worked out as a change of location. She began at once to get things in readiness, so that when She was called to come to Chicago to lecture, She was ready to leave. Upon arriving at Chicago, a great mothering feeling surged through Her heart, so much so, that She exclaimed to the person meeting Her at the train, "I love Chicago." The person thought She had been in Chicago before, else how could the statement be made upon arrival. It was as though arriving in Chicago, the Writer could reach out Her Arms and embrace the world, witnessing this in the spirit within, which is one of the "signs and wonders" performed by the Spirit when It has a Plan to work out through a state of consciousness that is being unfolded for this purpose. She was shown She was coming home, and made to feel that Chicago was the Center of all forces. This was about three and a half years before Chicago was identified as the cosmical

center of the world, and the New Jerusalem Center of consciousness (not as by the city itself but as in the Church within the City).

About three months after arriving in Chicago, the Writer was made to witness the verification of what She had been given by the Spirit before coming to Chicago, which is often the case; that is, one will be given to understand something within the consciousness and then something will occur in the without to verify it. A man who had the capacity to say what he felt, came running into the office She occupied, and falling at Her feet exclaimed, "You have come home the world has waited ages for you," and kissing the hem of Her garment began to weep, He was an old man and thought to be queer, though in this instance, as in others, he was sufficiently free to be used to verify certain spiritual ideas given the Writer from within. These ideas have been verified since in universal ways, and continue to unfold in sequential order a Plan glimpsed as early as 1919 but which did not take on universal identity until November, 1922.

4. Then came he out of the land of the Chaldaeans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell: 5 and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child.

It is to say that the Plan of God begins its unfoldment, carrying a consciousness along, making known what is to be, even though all things at the present appear to make the fulfilment impossible; even as Abraham was promised possession of certain land, and his seed after him, when as yet he had no child. Haran means mountainous, and pertains to the heights of natural advancement. Abraham means father of a multitude, and relates to a multitude of forces progressed by which the Spirit could finally have habitation among men. Many of the impressions given by the Spirit do not pertain to outer things, though outer things are used to convey the promise or the covenant; even as Abraham received not so much as enough ground to set his foot on as a possession, though he was promised an inheritance.

6. And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, four hundred years. 7 And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

The seed of Abraham is the forces of humanity developing in the race, by which the qualities of the Spirit have their progression. The "strange land" is that phase of materiality into which all higher qualities are plunged, and from which consciousness must extricate itself. Four hundred years represent a definite period of time, though chronologists do not figure this period of time, in definite years though trace the human progression of the race from Abraham. This is not to say that the human is present, but the potential qualities promoting the human are progressing in states of consciousness who constitute, spiritually, the seed of Abraham.

Four hundred years signify the four departments of consciousness, spirit, soul, mind, and body, turning through a certain phase of progression. The forces that furnish the darkness by which the light progresses must be brought to judgment, through they are necessary in the Law. They are brought to judgment that their work may be ended and the fruit of progression brought forth as a new era of racial advancement in Time. God has a definite Plan and Purpose in view for the race, and the progression of the race is the outworking of that Plan, though at definite times in the ongoing of the race, the direct action of God enters the race, in degrees of expression, bringing to fruition certain states of progress-

ion and giving a different impetus of Life and Love to the race.

8. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob the twelve patriarchs.

A Covenant is a Law, and takes form according to the unfolding Plan of God in the race. Abraham received the covenant of circumcision. Circumcision, the cutting off of the foreskin of the penis of the male, is a symbol of the cleanness and purity to be later attained in the masculinity of the race, not as by circumcision which may fail of this virtue, but as by circumcision of the heart. This circumcision was attained by Jesus, the fruition of the Jewish pole of the race, and by whom purity of heart was gained. There is a mystical law associated with the covenant of circumcision, which is physical, and which counterparts the spiritual import. Any member of the body cut off is the suspension in the brain of the work of the cells and nerves relating to that organ, this forcing a spiritual expression of these energies rather than a physical one; that is, forcing an invisible or heavenly expression instead of an earthly or physical one.

The rite of circumcision, associated with the penis of the male, religiously identified by the Jews, especially, became the means by which a current of masculine force was piled up within the consciousness, because cut off from expression outwardly in the males. This piled up force became a residue of energy in which the Holy Spirit could act, finding its centering in the Womb of the Creation, which Mary, the Virgin typed; thus this essence was a part of that substance that made her to be of child of <sup>the</sup> Holy Spirit, and by which a new state of consciousness could be brought forth, that could attain to the Reality of the rite of circumcision. The Reality of the rite of circumcision is a pure heart, and is found by subjecting the forces of the flesh to the Love of the Spirit; though in the rite there is the thought of subjecting the masculine organ of propagation to the authority of the Spirit. It is not to say that this rite contains the reality, for the reality is never in the symbol, but the reality is the Principles underlying and causing the symbol to assert itself.

A rite may continue as a symbol and become materialized after it has served the purpose for which it was intended; even so circumcision is still practiced but is without virtue. It is also questioned whether it makes for cleanness and purity, aside from the agony of forces impressed upon the newborn babe, that is as sensitive on the inner planes of its consciousness as older people, but which is greatly unconsidered by superior adults who delight in the anguish of others so long as they continue practices that bring pain and anguish to anyone. There is a correspondence to the rite of circumcision relating to the womanhood of the race, and explained in the Book, "Science of Love With Key to Immortality", on pages 989 to 992 inclusive. This point may also come up in these Bible lessons when the texts permit.

"And so Abraham begat Isaac, and circumcised him the eighth day." Isaac means Laughter. The tendency to circumcise the eighth day has become a rite in some religious groups, though privately practised. The eighth is the one that follows the seventh, and marks a new beginning. "And Isaac begat Jacob." Jacob means supplanter. A supplanter is one that changes the course of unfoldment, as from the spiritual to the natural, or vice versa. "And Jacob the twelve patriarchs." The "twelve" typify the twelve centers of consciousness, the twelve signs of the Zodiac. They are the completeness on the physical plane, though the symbology of these principles in the sons of Jacob was only a representation of the twelve principles to later work out in consciousness in physical identity. This brought forth Jesus, who was the completed consciousness, though the spiritual

pole is completed before the physical, hence His completion was spiritual and not physical. The twelve disciples represented the spiritual factors by which the One that Jesus represented passed Its Qualities over to the external Plane. The twelve sons of Jacob were fulfilled spiritually in the twelve disciples, though the twelve disciples are fulfilled in the Twelve Tribes, the 144,000 completed egos who are brought forth as the children of God, through the function of the Father-Mother, identified as the Lamb's wife.

9. And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, 10 and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt; and he made him governor over Egypt and all his house.

Joseph means increase. Joseph, being sold into Egypt, by the twelve patriarchs (or the eleven) is a figure of Jesus' being taken into Egypt. Egypt means "Coptic land." Coptic is a name applied to the general organization of religion in Egypt, similar to the priesthood of the Roman Catholic Church today, though it allowed its priests to marry. Land refers to the formed plane. The selling of Joseph into Egypt is a figure of the increase of the twelve sons of Jacob, being pivoted to Joseph, who is projected as to forces of consciousness into the darkness that Egypt signifies. This is a forerunner of the subjection of Jesus to the forces of the world, Joseph as a quality of consciousness pivoting the increase of the advancing forces of the race.

Jealousy is prompted by envy and egotism. It is a factor of friction and belongs to the curse. The curse operates in relation to the confinement of the Qualities of Being to the plane of matter, though "God was with him," or is present in this operation of the Law, for the subjection is for the sake of introducing the advancing forces and qualities into the darkness of forces to finally effect their annihilation, as well as the gathering of Christ's own from the forces of matter, or materiality. Pharaoh means sun king. A king is a ruling power in the masculine forces, a sun king implies a rulership under the laws of nature.

Joseph found favor with Pharaoh, for the forces of nature welcome the introduction of that which gives them added wisdom and action. The rulership of Joseph was set up by his being made governor, which is to say that the advancing forces, introduced into the world of effects, sets up its authority, for it is introduced for this purpose. That it finds favor is in the nature of the material forces welcoming that which gives it added power and advancement, so long as it can confine it to the external plane, to which rulership implies. Or, the movement of the spiritual toward the material is welcomed so long as the spiritual becomes materialized, but the demand that the lower advance and partake of the Spirit, or be brought to cessation is the other pole of the Law that operates at the end of mortality, when the reign of Christ is set up.

II. Now there can a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was grain in Egypt, he sent forth our fathers the first time. 13 And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh.

The bringing down to date of the ideas of the Old Testament, at the time of the projection of the qualities of the New Testament (Law) into the race, as the book of "The Acts" suggests, is the essential operation of the Divine Law that has omnipresent all that has ever been, and which relates to the Principles in action. Today, in the action of the Second Coming of Christ, that which operated in the First Coming is brought down to date and discerned in Truth, this being a like action at this time of what was taking place in the First Coming of Christ,

as the texts portray. In this way the substance of the Spirit is omnipresent by which the purpose of the Divine Will is promoted and manifested.

Egypt means Coptic land, and Canaan means low. Both represent a low expression of forces, into which the increase of the Spirit is projected, comparable to the projection of the Qualities of Truth into the darkness of the race mind at this time. A "famine" is lack, associated with lack of food. Great affliction attends the introduction of the Higher Powers into the race, even as is present today. A famine is again upon the people of Egypt. The lack of food is a symbol of the lack of the people or their failure to lay hold of the substance of the Spirit and partake of the Wisdom and Love of the Creator. Lacking the spiritual good, they manifest the nature of the race, even as the nature of Joseph's race was manifested to Pharaoh. The lack of the material good forces receptivity to the spiritual good which is being projected into the race through an action of the Divine Law. If the race did not experience a famine, it would never be fed with the Living Substance or the Qualities of the Word, for filled with the forces of the world it would be content in materiality, and thwart the demands of the Divine Law.

Primarily, it is Egypt that provides the grain, for the spiritual qualities have not yet brought forth their fruit directly. When Jacob hears there is grain in Egypt, he sends forth the fathers or begetting powers, which, contacting Joseph, the increase that has been brought forth in Egypt, connection is again made between the brethren and Joseph. That which was separated is connected with that which did not go into Egypt. This is comparable to the Spirit gathering the increase of Its own Qualities out of materiality, at the proper time; but this time is characterized by a famine, where there is lack of that which is needed; for one pole must always be in emptiness to receive the fullness of the other.

I4. And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. I5 And Jacob went down into Egypt; and he died, himself and our fathers; I6 and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of Hamor in Shechem.

It is to say, that all the forces relating to a certain current of consciousness pivoted to Joseph, the increase of the current, are gathered and brought to dissolution (death), which is the Spirit's way of introducing new energies into the darkness (Egypt), by which the Qualities of the Spirit may complete their progression in matter or darkness. Shechem means shoulder, and signifies responsibility as respecting wisdom and love (head and heart). All the forces gathered compose that group through which the responsibility of the Spirit is carried forward in the race.

Hamor means ass. Ass pertains to a stupid mentality, as well as to the stubborn will, which relate to the animal nature of man. It is the animal nature that is the tomb into which the current of forces, pivoting the spiritual, come to rest, until such at time as the animal nature is superseded by the spiritual, when the kingdom of the world becomes the kingdom of God and His Christ. This is at the end of time when the animality of nature is superseded with the Spirit of Divine Love, operative as Woman. The conflict of the Woman with the serpent is the overthrow of the animal nature. Christ must always be projected toward the tomb, though cannot be confined in the tomb; and this figure in the text is a symbolical representation of this Law of Christ's descent; though, pertaining to the Old Testament times those are used in whom is the Spirit of advancement, and by whom is the responsibility of the Word.

Abraham means father of a multitude. Abraham is a begetting factor in

the race by which the increasing qualities of the Spirit are promoted, hence, he bought, with a price of silver, the tomb into which Jacob and his descendants are buried. Silver signifies the unfolding intelligence; gold, the unfolding love. It is at the end of time that these descendants of Jacob arise as the multitude (a multitude compared with the One Christ Principle) of people, the Twelve Tribes, begotten in the Spirit of the Word and revealed as the Children of God; that is, those having the capabilities of the unfolding Spirit by which Spiritual birth can bring forth the Realities of Being.

I7. But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt, I8 till there arose another king over Egypt, who knew not Joseph. I9 The same dealt craftily with our race, and ill-treated our fathers, that they should cast out their babes to the end they might not live.

The promise of God is the fulfilment of the Word, the time of the bringing forth of its fruit in a given cycle of progression. The promise is the covenant of the Divine Law that runs through the race, and which is brought forth in a group of people pivoted to the Love of the Lord and the Love of the neighbor. While this is not actually fulfilled, and the promise culminated with the promised fruit, until the end of mortality, it has a symbolical representation during Time; and thus the cycles of progression are identified with specific results of the action of the Divine Law. The multiplying of the people in Egypt is significant of the increase of the Spiritual forces that are projected into the material from cycle to cycle.

"There arose another king over Egypt, who knew not Joseph. The same dealt craftily with our race, and ill-treated our fathers, that they should cast out their babes to the end they might not live". When the spiritual forces projected into matter are swallowed up, as it were, by the material, another ruling power asserts itself over the people, without any recognition of that which has brought the increased advancement. These forces are apparently more material, having their material forces stimulated by the introduction of the Higher Powers, though this is necessary to bring materiality to a finished progression. The casting out of the babes is spiritually, the destruction of the Spiritual forces as they arise, that the Life of the Spirit may not be present in materiality. Materially, it signifies a material state, when the natural love dies down and the offspring (babes) are cast out (principally by abortion, this characterizing the end of a cycle; and in which is hidden a great mystery. See Pages 990-993 of the Book, "Science of Love with Key to Immortality," published by the School of Liveable Christianity.)

That which has taken place in previous cycles is always summed up in Truth at the end of that cycle, this bringing down to date all that has been, and revealing the mystery of God operative in the given cycle.

20. At which season Moses was born, and was exceeding fair; and he was nourished three months in his father's house; 21 and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

The bringing down to date of the incidents of the Old Testament at the time of the establishment of the New Covenant, through Jesus, is a necessity in the Law, that would have all the forces progressed present for use. Moses means drawn out. Moses represents that which was drawn out of the racial progression in the cycle of Time, in which he became a means by which the Word had a definite expression. Pharaoh means sun king. The daughter of the sun king would be the feminine pole of the sensual forces. These are the forces with which Moses was nourished, for that "drawn out" by the Word is made to connect with the sensual

forces of the world, without which that drawn out would not be projected into the race to force a higher racial progression.

The "fairness" of Moses while apparently relating to his beauty of countenance, is a figure of the attainment made by the consciousness that he represents, this making him usable in the Divine Law. His being nourished three months in his father's house, before he was cast out, implies a completion on the inner planes for which three stands, with a projection of these forces to the outer plane, the fourth representing the formation of forces. It is at this time that connection is made with Pharaoh's daughter, she taking him as her own son; meaning that the higher qualities of the Law, which Moses represented, made connection with the feminine forces of the race, so that there was introduced into the race the intelligence (son) that had advanced and centered to Moses.

22. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works.

The "Egyptians" represent the dark forces and Moses the forces of Light. Wisdom pertains to unfolding intelligences that transcend the forces of the world. The wisdom of the Egyptians was an adulterous teaching, a mixture of sorcery and intelligence of the senses, but that which transcends the darkness must make connection with the darkness by which the things of darkness are also made known; hence, Moses was instructed in all the wisdom of the Egyptians, like one is opened to know the evils of the world, after the Light is identified in the consciousness. "Words" are the expressions of intelligence, outwardly, and "works" are the activities of words. Words are the inner forms and works are the outer forms. Both are one in an operation of the Law. Faith without works is dead, that is, what one thinks he knows is not really known until its fruit is brought forth as works.

23. But when he was wellnigh forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian; 25 and he supposed that his brethren understood that God by His hand was giving them deliverance; but they understood not.

Forty signifies completion of the spirit, soul, mind, and body and in relation to Moses, on the outer plane of progression, that is, the natural. When consciousness has completed the natural plane it comes into the heart to make connection with the Realities of Being, or the "children of Israel." Then as one is made aware of the Realities, they are defended against the Egyptians or dark forces that would slay them, the advancing ego smiting the dark forces and protecting the unfolding Spiritual Qualities. It is supposed that this method of protecting the spiritually unfolding is understood, but it is often thought to be a fight against the material without it being seen that by wiping out the material the spiritual may reign supreme. It is comparable to one in the Truth making known the untruth, thus slaying the Egyptian of darkness, with people thinking that one is attacking something or some body relating to the dark forces; whereas the Light shines Itself out that darkness may be no more and that Light may reign forevermore.

26. And the day following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbor wrong thrust him away, saying, who made thee a ruler and a judge over us? 28 Wouldest thou kill me, as thou killest the Egyptian yesterday?

Moses represents the Law of Necessity. This Law would have unity and har-

mony expressing among men, yet, because of sin, it is necessary to become a part of the strife that exists in the world. The Law of the Lord, that had Its reflection in Moses, would wipe out wrong between people, but consciousness resents that anyone can rule over it, fearful lest it be slain even as the Light and Wisdom of Truth slays the darkness (as Moses killed the Egyptian). There is not to be enmity between the unfolding light and darkness, but rather both are to be subjected to the Authority of God or the Divine Law, Moses, representing this Law, seeks to make peace between the opposing forces, though there is also the destructive aspect of the Law that would kill out the dark forces, if need be, to protect the unfolding Realities of Being. Destruction is present through necessity, and not in the Love of the Lord. The necessity is present because of sin.

29. And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. 30 And when forty years were fulfilled, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.<sup>31</sup> And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord, 32 I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold.

Moses, typing the Law, withdraws itself when consciousness will not be disciplined by it and come into peace. Midian means strife. The "land of Midian" pertains to the formed expression of the natural plane, where the senses strive for supremacy over the outer plane of existence. Sons relate to unfolding intelligences, and two pertain to the duality that exists in the Law, the attractive and the repulsive. Another forty years pertain to the spirit, soul, mind and body being completed in their forces, there being a duality to be completed on the natural plane.

Sinai means bushy. A Mount is a height of advancement, when compared to the consciousness. An "angel" is a quality of Force from within, that comes in from the heavenly domain, which one contacts at a high point of advancement, as a Mount. "Fire" signifies the zeal of the Spirit, the flame being the desire of the Spirit that is present with the zeal by which progression is carried forward in a new way. A bush suggests a tree, a growth, hence, the "flame of fire in a bush" appeared unto Moses, in which was the angel. A "wilderness" relates to the sense plane, the forces of consciousness that are now completed, but not subjected to the Divine Will, except through an action from heaven or above.

When consciousness is made aware of the action of a higher power it wonders as did Moses when he saw the angel, and one is filled with fear, which the trembling implies. One is given impressions of intelligence, as though a Voice speaks. The Voice of the Lord is not a psychic voice that actually whispers or speaks, but is an impression of Divine Intelligence, made possible under certain conditions. The Voice of the Lord declares it is omnipresent in the generations, expressing through Abraham, Isaac, and Jacob, as well as Moses. The self consciousness is afraid before the action of the Spirit, when it first appears, and does not dare to see or behold the operation of the Divine Law.

33. And the Lord said unto him, Loose the shoes from thy feet; for the place whereon thou standest is holy ground.

The feet represent the activity of the will of the natural plane. To loose the shoes is to remove any obstructions that may impede the will in its obedience to the Voice of the Lord. For, when one has advanced in unfoldment so as to hear the Voice of the Lord, one occupies a holy position (holy ground) and is expected to be obedient to the heavenly impressions.

34. I have surely seen the affliction of my people that is in Egypt, and have heard their groaning, and I am come down to deliver them; and now come, I will send thee into Egypt.

The "people in Egypt" represent the forces developed on the sense plane of existence. Consciousness suffers many afflictions and groans during its process of unfoldment in materiality. In order to be delivered from the entanglements that the necessity of sin has promoted, a Power from above must deliver. The above is the spiritual domain within the consciousness, and is not the skies. The coming down is the projection into the natural domain of the qualities of the spiritual, when a consciousness is found suitable through which the Qualities of Being can express. Those Qualities are represented as Israel, in whom Moses has been interested. Because of Moses' interest in Israel, or the Realities of Being, he is fit to use to serve in bringing the forces of Egypt into subjection to the Divine Laws.

35. This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent to be both a ruler and a deliverer with the hand of the angel that appeared to him in the bush. 36 This man led them forth having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years.

It is to say that Laws that issued from the Divine Authority, that the racial consciousness refused to obey, by which harmony could be manifested among men, are now in the consciousness of Moses, set up as a ruler and a deliverer of those who rejected them. Yet, it is through the appearance of the angel that Moses is endowed with power to do what is required. It is through the Law that consciousness is progressed, even in the wilderness of Egypt or the darkness of sense. Certain signs and wonders attend the unfoldment of consciousness when the Laws are made known. The wondering in the wilderness for forty years represents the forces of consciousness, spirit, soul, mind, and body, working out by which the Laws are known (or Moses is received). The "Red Sea" types the sea of animal-ity of forces in which consciousness must progress before it can know the Laws and come under their rulership.

37. This is that Moses, who said unto the children of Israel, a prophet shall God raise up unto you from among your brethren, like unto me. 38 This is he that was in the church in the wilderness with the angel that spake to him in the Mount Sinai, and with our fathers; who received living oracles to give unto us: 39 to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, 40 saying unto Aaron, Make us gods that shall go before us; for as for this Moses, who led us forth out of the land of Egypt, we know not what is become of him.

Moses, representing the Laws of the Lord applied to the natural plane, as set forth in the Decalogue, or Ten Commandments, was not graciously received by the unfolding sensual forces (people of Egypt), even though the time had come for them to come out of Egypt. They still wanted to worship idols and have the things of the flesh set before them, rather than the things that would lead them to God. Such is the condition of racial advancement under the leadership of those who comply with their requests to bolster up their own material advancement.

That Moses was in a "church in the wilderness with the angel that spake to him in the Mount Sinai," implies that he was in a Spiritual State of consciousness. Church pertains to the Spiritual, in a Spiritual sense, though it is applied to the worldly religious as to their buildings made with hands. The "children of Israel are the Realities of consciousness to be attained or gathered as a result of the progression of consciousness in the wilderness of sense. These are the people of the Lord, or the emanated intelligences of the Word that are lost

in matter (Egypt). But the Intelligence (Voice) of the Lord ever speaks through the cycles of racial progression, demanding that action by which Its Plan for Man will be fulfilled.

Moses received living intelligences (oracles) to give to the People, even as all who are called to serve the Lord receive. But the unfolding race was disobedient to the teachings of Moses, and turned away from the higher advancement he represented, seeking to continue their wilderness journey through remaining attached to the forces of darkness (Egypt). The worldly consciousness wants to worship the gods of the world, because they materially satisfy, thus they turn their hearts away from that which God would provide for their higher instruction and living. The sense consciousness loses track of the Governing Laws, which Moses represents because involved in the material development and the strife that it promotes.

41. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands.

Those days refer to that which was past and the bringing down to date of these ideas is the bringing down to date of the forces relating, by which the action of God as the Lord could deal with them in the First Coming of Christ, superseding them with a new covenant. The calf referred to is the historical "Golden Calf" which is a figure of the things of the world worshipped by men. The "works of their hands" that do not partake of the nature of the Spirit are idols and are expected to be sacrificed for the works of God; but this was reversed in the early stages of mortal evolution, the things of God being sacrificed to idols. The idol or Golden Calf pertains to the material things of the world that people devote thought and love to, instead of devoting thought and love to the things of God. In this way they prolong their journey in Egypt and refuse to let the Laws (Moses) lead them out.

42. But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets, Did ye offer unto me slain beasts and sacrifices forty years in the wilderness, O house of Israel? 43 And he took up the tabernacle of Moloch, and the star of the god Rephan, the figures which ye made to worship them: and I will carry you away beyond Babylon.

The scattering of the House of Israel into the race, the Egypt of forces, was an essential under the Law of Necessity that characterized mortal evolution. Through this scattering they served the Plan of Heaven, by penetrating the material forces with the Spiritual, that these might be physically formed at the end of Time. Yet without a reproach directed at Israel she would not return from her wandering in the wilderness.

Consciousness is expected to sacrifice the animality of itself, slain unto God and not slain beasts as sacrifices. When the animality of nature has been slain the bestial nature of Man has been brought to naught, this permitting the Reality of Being (Israel) to be known. Yet, a certain progression in the unconsciousness is necessary under the Law, this being figured by the forty years in the wilderness.

Molech means king. Rephan pertains to idols, and relates to words coming from the root, wealth. Hence, the Israelites worshipping the things pertaining to rulership (kings), and the wealth of the world, this being a necessity of evolution in darkness (Egypt): yet, they are expected through obedience to the higher Laws, which Moses types, to be led out of Egypt by which they find the promised land, this being the Reality of Consciousness or the Spiritual Qualities.

Babylon means Babel or confusion. Through the forces of realities being carried out into materiality, they entered even beyond Babylon, or confusion, culminating in wars and hellish forces incidental to material development.

44. Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen.

This is to say that the unfolding forces of intelligence (fathers) had the evidence of the activity of the spirit (tabernacle) in the wilderness or material phases of progression, as it had been appointed in the Law (Moses), who brought the record of the Word to the outer plane according to the figure or understanding given to him. The Laws of God never leave the race desolate, but ever revealing something of Their Plan for Man, through consciousness suitable to be instructed.

45. Which also our fathers, in their turn, brought in with Joshua when they entered in the possession of the nations, that God thrust out before the face of our fathers, unto the days of David; 46 who found favor in the sight of God, and asked to find a habitation for the God of Jacob.

Joshua means saviour. A saviour is a saving power introduced into the race through the Action of God (Lord). The "face of our fathers" pertains to the intelligences that are developed and are seen by those in the race who are given to serve the Cause of Creation. Those mentioned in the old Testament as so serving are referred to as "our fathers". The intelligences of the Spirit unfolding by means of natural states of consciousness entered into the physical domain to possess or subject the forces, though God or the Divine Wisdom was ever making known to them something of Its Plan. Those who found favor in the sight (intelligence) of God, were used to carry forward the Plan of God in some manner; for the Qualities of Being are seeking a habitation in the race where they can abide, and the people become genuine representatives of the Creative Plan, and God becomes to them an omnipresent Presence and Power. Jesus was the first identification in the earth of the Father Principle, though agents before Him served in promoting the intelligences by which His Identity could be established.

47. But Solomon built him a house. 48 Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet, 49 The heaven is my throne, and the earth the footstool of my feet; what manner of house will ye build me? saith the Lord; or what is the place of my rest? 50 Did not my hand make all these things?

Solomon means peaceful, or Son of Man in process of progression. He is noted for natural intelligence by which the spiritual can be brought forth. Solomon built a house for God, that is, became an organism of consciousness in which the intelligences of the Spirit could express naturally, though the outer temple built in which to worship God was not what God required. For "the Most High dwelleth not in houses made with hands," but requires a consciousness conformed to Its Principles by which it may reveal Its Reality of Being, the living Church, or temple which Man is when Reality of Being is put on and the old man and his deeds are overcome and brought to naught.

The hand (power) of God has built all that has been made, therefore the question that arises in the intelligence unfolding in the consciousness of Man, as to what is the nature of that which God is to build and claim as Its Own? The heaven or inner plane of consciousness is the point or throne from which the authority of God is set up, and the earth or physical expression is that upon which the authority of God rests, like one rests the feet upon a footstool. That is, the earth reveals the activities of God, and eventually reveal the Will of God.

in the earth. The feet pertain to action, the will, hence the figure of speech used to represent God's Power among men, though resting until such time as consciousness is actively identified in the Principles of Being.

"What manner of house will ye build me, saith the Lord?" That is, consciousness is the house, and what is it to be like in form, when it is fit for the Laws of God (Lord) to inhabit it? "Or what is the place of my rest?" Or in what state of consciousness will the activity of God in fashioning Man come to rest? Since the hand or power of God has made all these things, it has made them for a purpose. The purpose is to prepare consciousness to be the eternal habitation of the Principles of Being, and by which the Action of God can be in the earth or formed plane of expression as it is within or in the realm of Principles.

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye.

Stephen is used to sum up the activities of God in the race, and to give reproach to the people listening, showing them that they are of no higher advancement than those who have gone before. To be "stiffnecked" is to be wilfully resistant to the Authority of the Lord, and to be "uncircumcised in heart and ears," is to be impure and disobedient. Such is the nature of materiality, developed in the might and power of the self-sense. The actions of God come into the world, those being the activity of the Holy Spirit (whole Spirit), yet people refuse to receive them, proving that they inhere their thought and love in the powers of the world, rather than in the Power of God. This is the case at every Action of God in the race, though there are those who receive the advancing Spirit and Its revelations.

52. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; 53 ye who received the Law as it was ordained by angels, and kept it not.

The servants of the Lord, those representing the Higher Powers, have always been mistreated by the powers of the world, this amounting often to an open attack against the spiritually progressing. Jesus met this destructive current, even to being murdered by those claiming to serve the people. Yet, the Law was given to the race from Moses, by which they would be prepared to receive the Spirit of God that brought grace and Truth to bear upon the consciousness of the race with the Coming of Jesus. Stephen's reproach is mild compared with what exists in the record of the race's resistance to the things of God; for as they have measured toward the Activities of God, even so will they be measured; with heaped-up, pressed-down and running-over measure. The retribution of the Divine Laws is operative in the vengeance of the Lord which opens at the end of Time, against the stiff-necked and uncircumcised of heart, who will not receive the Higher Spirit of Life and Being.

54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. 56 and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God.

The forces of consciousness that are opposed to the Laws and Qualities of the Spirit asserting themselves in the race, are always actively resistant to the teachings of Truth, as well as having their own faults uncovered. They are cut to the heart and angry (which gnashing of teeth signifies) because anyone would dare to tell them what is in their consciousnesses. It is when one is full of the Holy Spirit that one can uncover the darkness with power and to the effective

work of the Lord. One so positioned must keep the mind fixed on the Principles, and know that it, the Truth, will prevail when one uncovers the fallacies of mortal sense. In this way nothing of condemnation or personal sense enters, and a genuine service is rendered.

The right hand signifies positive power of Divine Love, when related to God and Christ. Jesus is the embodiment by which Christ is expressed. Christ is the Spirit of God, while Jesus is the spirit of Man. When the two are made one in the Law of Progression, then the Holy Spirit is identified and the action of God may take place, by which the Qualities of Truth and Being can be projected into the race. If one conveys what is felt within to those who are opposing the Inner Powers, there is always open resistance, as the next verse sets forth. Yet, it is sometimes given one to do that the inner forces may have an outer projection by means of the words used to express what is going on.

57. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; 58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

Resistance toward the Power of God is expressed toward one representing that Power, even as those opposed to Stephen attacked him, refusing to hear (stopped their ears) what he had to say as to the things of the Spirit, and their own behaviour as respecting the Spiritual matters. The stoning of Stephen symbolizes the inner attack of forces that goes on when the Qualities of the Spirit are projected into the plane of effects. The physical stoning of Stephen resulted in his death, but this is also a means by which the Judgment of God is entered against those forces that resist the expression of Truth, measuring unto them even as they measure. The casting of Stephen out of the city signifies the removal of the influences of the Spirit from those opposed to It, this leaving these racial forces to go forward in the material forces to their complete finish and ultimate annihilation. "And the witnesses laid down their garments at the feet of a young man named Saul," is a figure in words of the preference of rulership and authority being given to Saul and not to Stephen; or to the power of the world, which Saul represents, and not to the power of the Spirit represented by Stephen.

59. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. 60 and He kneeled down, and cried with a loud voice Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

It is Stephen who calls upon the Lord, asking that his spirit be received. It is Stephen who kneels down and emanates the Qualities of the Spirit, by means of voice, and who shows compassion toward the enemies of Truth. Love must go forth from the Spirit in the First Coming of Christ, since It is the negative pole of the Word that expresses from within, though outwardly, the masculine pole of the Word represents the positive expression. It is as though the Spirit would spare those resisting Its Power from having to receive the retribution of their acts, hence the prayer, "Lay not this sin to their charge."

The falling asleep of Stephen indicated his passing. Sleep is inactivity and is a figure of the forces of consciousness coming to inactivity. It is used to indicate death, when death relates to the spiritual pole of expression, hence, it is the cessation of the spiritual activity that occurs when the instrument through which it functioned is brought to death. The spirit of Stephen is the Spirit of Advancement, that is received into the bosom of the Father, there to be later set into operation through another consciousness able to function its forces. Thus the Qualities of the Spirit that have been brought to inactivity in the earth are again quickened for action, through the Lord or Power of God.

## Chapter VIII:

And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

Saul means wished. It is that aspect of hope that arises on the outer plane when something different has been introduced into the world through the action of the Spirit. However, it is not a receiver of the things of the Spirit but a usurper, that which lays hold of the added power and carries it over to the physical plane in destructive ways. Hence, the attack against the church that follows, implying repulsion and resistance toward the activities of the Spirit. The "church which was in Jerusalem" was that of the early Christians; these were persecuted by the powers of the world, causing the adherents to be scattered abroad, except the apostles, who represent the centralized power of the Spirit. This scattering was necessary to project the advancing forces into the race, tho the retention at center of a nucleus of Power is also necessary by which the Power of God can unfold to project Itself into the world of effects. The attack made by the powers of the world against those representing the Power of God is finally reckoned with by the Powers of God, though this is not until the end of Time, when the wrath of the Lamb expresses in vengeance and retribution.

2. And devout men buried Stephen, and made great lamentation over him.

Devout men are those receptive to the spiritual teaching. These register the grief and sorrow of the race, for all serves the Divine Purpose toward Identifying all forces of consciousness. Grief is a factor of life and is also renewed at the movement of God in the earth, though its final dissolution is promised, when consciousness is reborn and the Reality of Being is revealed.

3. But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

Saul represents the strength and power of the world that is quickened at the introduction of the Power of God. Centered to worldly factors, this strength and power are used in worldly ways, and in ways of destruction. Hence Saul laid waste the church, for the destruction of that which stands for the Spiritual must be that the Judgment of the Law may finally lay waste that opposed to the things of the Spirit. The entering into every house is a figure of the destructive power entering into the consciousness of the world, through Saul as an agent of use. The imprisonment of men and women symbolizes the control of people both as to their intelligences (men) and their emotions (women) that is set into operation when a new movement of force enters the race, binding them all the more to the limitations of sense if they are so positioned; or setting those free who love the Spirit, though this freedom does not work out until the Second Coming of Christ.

4. They therefore that were scattered abroad went about preaching the Word.

The Word is the Activity of the Word. The Word is the action of God. This Action occurs in a consciousness conformed to the Principles of Being. Those adhering to the Principles in thought and love, though not having had the Word directly moving in them, constitute the disciples. These preach the word (small w), or give expression to the emanated spiritual ideas. These are the diversified expressions, therefore are scattered abroad.

5. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. 6 And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did.

The "signs" of the Word were especially operative in the First Coming of Christ, when the Principles made figures of themselves on the plane of the world. In the Second Coming of Christ the signs are more interior and are of a spiritual character, though the healing current that comes with Christ prepares consciousness to become aware of a movement of Divine Power. Samaria, meaning watch-mountain would indicate states of consciousness of considerable advancement, for cities are aggregations of consciousness of distinct advancement.

Christ is the Truth. The proclaiming of Christ by Philip, to the multitude, is the projection of the Spiritual ideas relating to the Truth expressed by Jesus. This is the preaching on the outer planes that follows the inner revelations. There are those receptive to the expressions of the Spirit, who have their faith strengthened by what they see and hear. The outer signs are means by which those on the outer planes of consciousness are attracted, this being especially active in the First Coming of Christ when the current of Truth penetrated the external domains to gather those having the love of the Spirit.

7. For from many of those that had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed  
8 And there was much joy in that city.

Spirits, as referred to in the text, are the psychic and astral forces of death that inhere in the unclean natures of people. They are developed from the impure things thought and felt, and which become forces on the subconsciousness, even to apparently exerting considerable power where the ego has given himself or herself to impure thought and imaginations. A "loud voice" as to the spirits indicate considerable hellish force being disrupted. Sorcery and Psychism characterized these days and the false spirits were the dominating characteristics of mortal sense. In other words, the emanated qualities of the Spirit had become reversed on the plane of darkness as the unclean spirits, therefore the mention of the attack of the Spirit against them.

"And many that were palsied, and that were lame, were healed." Palsied conditions pertain to the nerves which in turn relate to the mental energies. Since these energies were not orderly in those days, in the multitudes, there would be plenty of opportunity for the organized and harmonized energies resident in the disciples to heal the opposite forces of inharmony. In order that healing may take place there must be an equal but unbalanced conditions, as indicated by the palsied or those full of fear and lack, and those full of faith and peace. The lame relate to the will, or feet and lower limbs, hence, those conformed to the demands of the Divine Will could exercise a harmonizing effect upon those not properly positioned as to will.

"And there was much joy in that city." Joy registers when the Higher Powers come into the physical domain. Healing is one way by which the Higher Power is witnessed on the physical planes. A "city" types a centralized consciousness, capable of receiving the action of Higher Powers.

9. But there was a certain man, Simon by name, who beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one; 10 to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. II And they gave heed to him, because that of long time he had amazed them with his sorceries.

Sorcery is black magic, the use of power gained through the evil spirits. It is also called necromancy and witchcraft, as well as divination. It is the opposite to white magic or art, by which one expresses Powers through the influ-

ences of the Spiritual Qualities. The adverse forces always become especially active at the appearance of the opposite godly qualities, therefore the mention of this person, called Simon, meaning who hears, having listened to the evil spirits and performed signs and wonders to the amazement of the people.

People who do not understand the Principles involved, but who witness signs and wonders, are very apt to set the idea "Great" upon people performing the unusual, even if it be done in consort with the evil spirits. People thus performing are always glad to deceive the people for the material gain that it may bring. The people were sufficiently advanced to classify Greatness as a power of God, therefore, not something that man of himself attains; yet, this very idea can be distorted and used to enhance the personal benefit. There is the tendency on the part of the unenlightened to believe that any super power (real or fallacious) comes from God, whereas, the spiritual world is opposed by the psychic from which the evil spirits come, and from which plane black magic has its expression.

I2. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. I3 And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles, he was amazed.

The conversion of Simon, who practised black magic, by Philip who dispensed the spiritual knowledges and revealed their effects, indicates the subjection of the dark forces to the Light, which is one purpose of the introduction of the Powers of God into the world of effects. The text also indicates the desirability of those teaching the people, and representing themselves as expressing Divine Power and Truth, giving way to that which supersedes their expressions of limited thought and belief. Few teachers can so humble themselves, hence, miss conforming to the very Principles that they teach.

The "kingdom of God" which Philip preached is the Principles of Being. The "name of Jesus Christ," pertains to the Qualities identified in consciousness through the Principles of Being becoming active in a state of consciousness. This is good tidings for it is the dissemination into the race of the Powers of God by which all adverse forces are subjected to the Divine Light and Love, and by which the race is finally freed from all limitations and sorrow. To be baptized is to be anointed with the Power of the Spirit, though this has an outer formality that may have been practised by Philip; but the outer formality is without power and presence, hence it is what is projected within the consciousness that constitutes the Reality of baptism.

I4. Now when the apostles that were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: I5 who, when they were come down, prayed for them, that they might receive the Holy Spirit: I6 for as yet it was fallen upon none of them: only they had been baptized into the name of the Lord Jesus.

Those who had been anointed with the emanated qualities (name) of the Spirit, active in consciousness through Jesus, had not yet received the Holy Spirit, which primarily was felt as the Spirit quickening the consciousness. For in the First Coming of Christ, the action of the Divine Laws and their Qualities were symbolically expressed to those who could receive them, this being subconsciously operative. It is because of this that Peter and John could pray that the multitude that had been baptized should receive the Holy Spirit. In Reality, which reality is opposite to the symbol, only those in regenerated consciousness can receive the Holy Spirit; but the emanated quickening can pass to those sufficiently advanced or receptive to witness the activity of the Spirit.

I7. Then laid they their hands on them, and they received the Holy Spirit.

Hands symbolize the Power of Divine Love expressing, when relating to the expression of Spiritual Powers. Hence, it is not from the hands of the disciples that the Holy Spirit is projected, but through the operation of the Law of Divine Love, which is the expression of the Whole or Holy Spirit. Holy is purity and the Principle of Divine Love is made operative in consciousness through attaining to purity. This is attained through overcoming the sensual love. The sensual love mastered is the opening of the consciousness into the opposite quality, or Divine Love, by which the Holy Spirit expresses.

I8. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, I9 saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. 20 But Peter said unto him, Thy silver perish with thee, because thou has thought to obtain the gift of God with money.

There is a sense belief that the things of the Spirit can be obtained by purchasing it with cash, even as Simon, still bound by the black art forces, in spite of his baptism, signifies. The power of the Spirit must be received in Spiritual Laws. It cannot be purchased. The "gift of God" is the Holy Spirit. A gift implies Love, therefore one can receive the Holy Spirit only through a certain spirit of devotion; even receiving the symbolical emanations, as projected themselves in the First Coming of Christ to the multitude, must be attended with devotion and humility and faith.

Simon, representing consciousness that makes a formality of anything known and uses it to interest people and to enhance one's own power and prestige, thinks that anything so easily obtained as by the "laying on of hands" can be used by himself to some advantage. He is rebuked by Peter in definite terms of repulsion in which is the wrath of destruction. Money, the power of the world, cannot purchase the Power of God. Man must give something of himself in the direction of the Spirit, though in the more advanced expression of consciousness as is present at the end of Time, one cannot give everything else but money in promoting the Spiritual, and expect to bring all into subjection to the All. Money particularly relates to the physical domains, and it is at the Second Coming of Christ that it is subjected in its forces to the Power and Love of God, by which a new order can be manifested, with people governed in Divine Power and Love, and not by the power of money.

21. Thou hast neither part nor lot in this matter: for thy heart is not right before God. 22 Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. 23 For I see that thou art in the gall of bitterness and in the bond of iniquity.

Peter's declaration to Simon, the sorcerer converted, is quite in keeping with the highly evolved consciousness in discipline to the Spiritual. Such a one looks upon the powers of the world with derision rather than perfect understanding; his scathing denunciation is the result of one in repulsion to the forces of the world, without complete understanding of the purpose these things serve, which is granted one in Truth, and by which a greater compassion may emanate. Yet, Simon is still given a chance to pray to the Lord for the forgiveness of his sin, though this is more of the mortal tendency of sinning and repentance and forgiveness, than that prompted by Truth. Yet, such was the character of consciousness in this historical day.

Simon was in the limitations of the sense, not yet fully surrendered to

the Lord, though baptized and professing belief in the Name of the Lord. The "thought of the heart" is the feeling force from which the knowledge has its expression, for it is out of the heart that all uncleanness issues; that is out of an uncontrolled feeling nature. Unless one conforms entirely to the Spiritual demands he has no part in the matter: for to be guilty in one part is to be guilty of all. The text conveys the necessity of completely surrendering to the Spirit if one is to be endowed with Power from on High in the form of the Holy Spirit.

24. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.

Believing in the power of evil forces, Simon's first concern is to be spared the things that Peter has expressed in his direction, rather than that he should repent of his greed and self-desires. There was a considerable race belief of the power of the curse at this time, and this was no doubt in the mind of Simon, who sought to be spared the rebound of his own greedy desires, though he saw the retribution as coming from the words of Peter. Belief that the Lord could offset the evil effects and that prayer was the means of making a connection with the powers of God indicates the racial tendency that is present even to this day. Whereas the Lord is Principles that work or express according to how consciousness aligns to Them or not.

25. They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the samaritans.

Samaria means watch mountain, and the Samaritans represented people of higher advancement, on the watch for the higher progression. Hence, they were ready to hear the word and to respond to Its influences. The "word" is the emanated result of the Word that has moved from Jesus toward the disciples, and represents the relative aspects of the Truth, not the absolute. It is made up of the spiritual ideas perceived and expressed. Jerusalem, the place of peace, represents the Center of consciousness, about which centralizes the higher advanced states of consciousness.

26. But an angel of the Lord spake unto Philip, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.

Philip means lover of horses, and represents the love forces that are controlled to the higher mind. Gaza means strong. South pertains to soul. The angel is the inspiration of the Spirit that arises from within, giving one leading as to the things of the Spirit. The Lord is the Law. When the Law acts it has its agents by which it conveys its intelligence, These are angels. The command to "Arise" is that the consciousness may become active in the performance of the Lord's service. A desert/<sup>place</sup>one in which there is no growth, a state of negation when applied to consciousness.

27. And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship; 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah.

Ethiopia means burnt faces. Candace means queen of servants. It is to say when Philip, a disciple, was ready to perform a service, he was given to know through the inner intelligences (angels) what to do, and was straightway obedient. Ethiopia pertains to that which is black, and the south to soul. It is the soul that is desert, that is without growth by which the intelligence of qualities

could be impressed, at this time. A "eunuch" is one in whom the animality of forces has been cut off through castration, though these occupy high places in the temples of those they serve. The queen of the Ethiopians was a servant of the black forces, for one who rules is always servant.

A eunuch made by men symbolizes the purity to be attained by circumcision of the heart. Therefore, this ruling eunuch, who was over the queen's treasure, signifies the unnatural negation of the soul plane before the light has penetrated it. Yet, it is this phase of consciousness that makes a beginning of worship of the higher qualities, and whose interest in the things of the Spirit is invited. Chariots were modes of travel in these days, and the prophesies of Isaiah were being fulfilled, therefore the reading of Isaiah was the bringing to date of the ideas conveyed to him in his time, which ideas were now actively alive in the race.

29. And the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? 31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

The Spirit, with capital S, always refers to the Spirit of God. This is the Governing Intelligence that gives impressions directly to the consciousness, when it is possible. Otherwise, the angel is used to convey the impression of service to be performed; one being direct and the other indirect impressions. Yet, it is through the spirit of Man that the outer thing is outlined, that the Spirit requires. This is not intuition in the sense that mortals see it, but rather the capacity to be directly tutored by the Spirit in the performance of its services; though where the performance relates to some outer thing the spirit of man is co-operating with the inner intelligence, by which something of the within is worked out in the plane of form.

At certain times in one's unfoldment, one is given to do certain things under the guidance of the Spirit that are the means of developing certain qualities, such as obedience, trust, confidence, though this is leading to something more important to be worked out. Philip is obedient to his urges from within. He has been commanded to join himself to the chariot, and the other part of the proposition, being also controlled, he is invited to become a guide or teacher to the eunuch, who asks him to come up and sit with him in the chariot. A chariot, as a figure, signifies a carrier of consciousness, a means by which one is progressed from one plane to another.

When anything is to be worked out, and one is guided by higher powers, all things work together to bring to pass what is to be accomplished. If one is obedient to his inner impressions, when they come from the Spirit, all things work together for good. Though there are times when one is impressed from the inner spirits or false intelligences and is expected to utilize understanding and common sense in the outer expressions. One is never tried beyond his capacity, and is put through processes by which the intelligence and love are proven, by which are the other qualities of consciousness progressed. When one has been sufficiently disciplined, by which one becomes a servant of the Lord, then one is directly given to do what is required to fulfil the purpose of the Law working out.

32. Now the passage of the scripture which he was reading was this. He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb, so he openeth not his mouth; 33 In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth.

The teaching of Isaiah pertained to the Coming of Christ and His treatment

at the hands of the race. The Word makes a record of Its Intelligences, showing what is to be before it comes to pass, even so doing today in its movement. A sheep represents an innocent, defenseless state of consciousness, while a lamb is a young state of expression that cannot speak against its persecutors. Jesus is represented as a Lamb, Who in the necessity of the Law, was slaughtered. In this was great humiliation, and the putting aside of the judgment of Truth by the powers of the world. But the Word seeks to question, what will be the result, and who will declare the generation of the Christ Spirit? That is, who in his generation will declare the Truth about Christ? For the Life of Christ is withdrawn from the earth, though the spirit of Christ remains. The life is the actual presence of the consciousness. This presence is that which declares the Truth about Christ and who witnesses the purpose of His Humiliation and His Judgment being withdrawn, for it is at the Second Coming of Christ that His Judgment returns to prove up in the Law all that has been done for and against Christ.

34. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? 35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

One who is in the lack of understanding of the scripture or the Truth of the Word must be taught by one, though this is the teaching by one who has been taught of one who has not; for the bringing together of two poles of racial forces, the spiritual and the natural, though the spiritual has been taught by Jesus, and the natural is yet in the unnatural or unlearned state of expression. The bringing to date of the ideas of the Word, as set forth by Isaiah, gave Philip the opportunity to speak of Jesus in the present tense, as one may often have the opportunity to express the present day action of Truth by questions arising about a scripture text. At the same time, this serves a purpose in bringing the forces that have been and the forces that now are expressing together, bringing the action of the Word to date where all that has been is aggregated, when the Word of God moves in the race.

36. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? 38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch: and he baptized him.

Baptism by water symbolized the anointing that the consciousness received within in its belief in the omnipresent action of the Spirit, which Philip's telling of Jesus implies. It is not that baptism by water has any saving power, but that the symbol precedes the Reality. Water signifies scientific knowledges, when pertaining to the Spiritual Forces. One who has been baptized in the action of the Spirit, as had Philip, is authorized to baptize others. This signifies the passing along from one to another of the influences of the Word that are unfolding at Christ's action in the race. The "certain water" specifies a particular water, this being that which pertains to the sciences of life and Truth, though mentally perceived by those who confess belief. The outer rite is done away with in the Second Coming of Christ, for the symbols are superseded with the Realities.

39. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.<sup>40</sup> But Philip was found at Azotus; and passing through he preached the gospel to all the cities, till he came to Caesarea.

The text implies that this matter is an operation of the Spiritual Law, and not an ordinary event. The Fourth Dimensional figures always apply to the super acts of the Word. The connection of Philip with the eunuch is that of the discip-

lined love with the unnatural forces of the soul, that too must be subjected to the Spirit, and be consciously repentant, which the baptism signifies, for it is always accompanied with the spirit of repentance, a turning away from that formerly expressed to a higher expression. When the higher qualities have served the lower, they are caught up to their own plane, and the lower is left to go on its way, though it can rejoice in a higher step taken. Azotus means stronghold. That Philip was found at Azotus implies that the spiritual is found doing its work on its own plane, projecting its qualities to all who will receive them, as the preaching of the gospel implies. The gospel is the "Good News of Eternal Life," or the Presence of God in the organism of consciousness, which "God with us" signifies. The higher qualities makes connection with the lower, but they are not bound to the lower planes, but being in the Spirit are caught up to that plane and from that plane go on projecting their influences to others.

#### Chapter IX:

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But Saul, yet breathing/threatening<sup>s</sup> and slaughter against the disciples of the Lord, went unto the high priest, 2 and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem.

Saul is a figure of the quickened sense consciousness that arises in its own might and power, after the introduction of the Power of God into the race. This self sense has arisen the last century with those who are putting on the humility of the Spirit, though one in Truth or in the love of the Spirit can detect the difference between those enthused with their own might, through the stimulation they have received, and those who have died to self-sense. Saul is a pivotal center of opposition of the Lord, therefore is an antichrist factor that is correspondingly unfolded with the Christ forces, though necessarily positioned in an opposite spirit.

Saul seeks the aid of the High priest, the religious factor of the world, that he may deliver the disciples bound, whether they be men or women; this relating to the persecution of the Christians, the greater body that arose after the withdrawal of the Spirit of Christ. Damascus pertains to the feminine forces, relating in its root to that which relates to the word heifer, that is young or newly unfolding forces of the feminine or soul nature. It is a city in Asia and is later the scene of Saul's conversion, for this Saul is later Paul.

3. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven; 4 and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: 6 but rise, and enter into the city, and it shall be told thee what thou must do. 7 And the men that journeyed with him stood speechless, hearing the voice, but beholding no man.

The Spirit of Christ was active from the heavenly plane, but its form of expression, as Jesus, had been withdrawn from the earth. Therefore, the capacity to hear the voice of the Spirit but to see no man. This voice sometimes appears to come from the without, through some definite action of God, as the Writer has witnessed a time or two. Especially does She recall, when feeling that the effort to convey the Principle of Regeneration was met with such repulsion, as to almost make one weary of trying, it was as though someone stood by Her side and said, "Be not weary in well doing." So often the voice is an impression from within, as an idea would be presented, but this was as though a voice spoke from without, as though issuing from someone apart from Herself, yet invisible. It is not anything that one does that makes these things possible, but some action of

the Divine Law at the time in relation to the coordination of the consciousness. The "light from heaven" implies the movement of Intelligence to convey a Truth. The "falling upon the earth" by Saul represents the humility and receptivity one must experience to receive the Higher impression.

"And heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest:" The voice of Jesus is the voice of the Word in its application to the outer plane , making itself known to consciousness sufficiently advanced to see it though this consciousness is apparently opposed to it. However, this opposition and antichrist force is that which arises in an advancing consciousness at the time of the action of the Spirit, and is subject to control by the Spirit of Christ identified as Jesus.

The passing of the Qualities of the Spirit to the young man, Saul, as referred to in Verse 58, Chapter VIII, at the time of the dissolution by death of Stephen, marks the centralization of these qualities to a consciousness suitable to serve the Lord on the outer plane; but not being in conscious subjection and understanding, Saul becomes quickened in the adverse forces of the self and begins to persecute those in discipline to the Spirit, until the time of his subjection has come. This subjection is controlled directly from Jesus, for Saul is the appointed consciousness by which the mental comprehension of the work fulfilled by Jesus is passed over to the race; though it is his transition to the consciousness of Paul that must take place before he is really identified in the Lord's Service.

Saul recognizes the Lord, and is willing to hear the voice, and to know who it is that speaks? indicating certain advanced qualities and receptivity to being taught. Saul is commanded to arise, that is progress to a higher plane, and to enter into the city (centralized state of consciousness). where he would be told what he was to do. His identification by the Spirit(Jesus) is for the purpose of performing a service to the Lord, for no one is ever directly called in the Lord except to serve the Cause.

8. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and did neither eat nor drink.

There is a mystical operation of the Divine Law whereby one is made not to see anything at the point where the Spirit is opening by which one will see all there is to be seen. It is as though one is closed from seeing anything when he or she is to see something entirely new in the Lord, or be made aware of a new action of God. However, it is quite possible that this Principle, mystically applied at this time, had a literal identification in the First Coming of Christ, and Saul was without sight. His being lifted up from the earth implies that he is a consciousness still identified on the earthly plane of expression, rather than the heavenly, like the disciples, and is being raised up to perform a particular service in relation to the race. For even as that which is up is drawn down to serve the Cause, so that which is down is drawn up, both being controlled in the Law of the Lord.

Fasting not eating or drinking, often accompanies some specific change that is taking place in the consciousness, induced by the action of the Law. The Writer was without food two days and two nights, when still in the commercial world, when confronted with the agitation within as to whether She would give her material forces to the world in racial marriage, or to the Lord for Divine purposes. This marked a distinct operation of the Divine Law by which the Mothering Qualities of the Spirit were segregated to Her for Divine Purposes, and the

point of Her overcoming the sensual love of the race at its propagating point; though the higher love of the race that relates to the companionship of man and women was later met and mastered, as well as the karmic law of reproduction relating to the mother factor of the world, as respecting birth, which is mastered by meeting the forces relating to one's own mother. This later action was counterparted in I928 in the meeting of the forces relating to the earthly father, which the Writer was given to know for about ten years, would relate to a specific action of the Divine Law. A certain fasting from the natural forces enters when one is being opened to the correspondingly heavenly qualities.

This mystical operation of one losing his sight, in the presence of the action of Divine Intelligence, was specifically stated in revelations in I9I9, tho it was said that the eyesight would not be lost. This is a blindness that is necessary for the New Action of God to perfectly function, the Perfect Light requiring perfect Darkness by which to express; or the Unknown requires that the Known become negative by which it makes itself Known; for this reason the mysticism of the text can be understood.

I0. Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. I1 And the Lord said unto him, Arise, and go to the street which is called Straight and inquire in the house of Judas for one named Saul, a man of Tarsus; for behold, he prayeth; I2 and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

The Law operates in two directions, the giving and the receiving, therefore these being equal, we have the figure in the text of Saul being prepared to receive Ananias and Ananias prepared to serve Saul. Ananias, means whom Jehovah hath given, there fore pertains to that involved in the Action of God. The street called "Straight" pertains to the Path of the Word, and is one with the word, The Way . Judas relates to praise, and praise to self-exaltation, when relating to the self, therefore Saul is still in this state, though having been brought to negation. Tarsus means wing, and pertains to the ascending forces of consciousness. The interchange of forces between that given by Jehovah (Ananias) and Saul (wished) will make for the light desired, symbolized by his receiving his sight. Ananias contacts the Lord in vision, but Saul directly contacts.

I3. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: I4 and here he hath authority from the chief priests to bind all that call upon thy name. I5 But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: I6 for I will show him how many things he must suffer for my names' sake.

No one can serve the Lord's cause without being prepared, and this preparation involves suffering through the introduction of the Higher Powers into the domains of consciousness. Saul is chosen in the Lord (Divine Law) to serve the cause of the nations (Gentiles), and the ruling authorities (kings) and the spiritually progressing (children of Israel). To bear the name of the Lord is to promote the qualities of the Principles of Being. As the Word moved from the spiritual to the natural plane it must have that which stands between the two planes, by which the Intelligence of the Word can be conveyed to all who are mentally advanced to receive it. Paul was an agent by which this was carried out to the race, though he must be prepared by chastening (suffering) for the service. This is a figure of the mentality of consciousness that is suitable to be spiritually progressed, and become a servant of the Cause of God, being subjected to the Divine Intelligence, and consciousness brought under chastening and purification.

I7. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

Obedience is required to the demands of the Divine Laws (Lord). When Ananias agreed to do what was required of him, the fruit of the Spirit is brought forth. There is never any need but that it is supplied when consciousness is necessary to the outworking of the Divine Plan and destined to partake of the services of God for humanity. Saul's sight is restored and the whole spirit or Holy Spirit is promised to come to him. Lack of sight is spiritually lack of understanding of the Truth, or the natural ignorance in which people are involved before opened to know the Lord's Plan of Life.

I8. And straightway there fell from his eyes as it were scales; and he received his sight; and he arose and was baptized. I9 And he took food and was strengthened. And he was certain days with the disciples that were at Damascus.

Scales did not fall from Saul's eyes, but "as it were scales." This is a figure of speech to indicate that the obstructions before the eyes of Saul fell away. These obstructions consist of lacks, ignorance and self-will, that prevent the ego from discerning the operation of the Divine Laws in the life of man. Sight is identified when consciousness is opened to the Divine Light which is to receive spiritual understanding as from within. This is to be anointed or baptized with the energies of the Spirit (receive the Holy Spirit) when consciousness is able to be so baptized; though the outer comprehension of spiritual knowledges is not this understanding, for it must come from within, though at this time an outer agent was used to bring it to pass.

The movement of the energies of the Holy Spirit effects the physical body. giving it nourishment (food) and strength. The joining of the disciples by Saul was the connection of the new outer, identified in Divine Law, with the outer of the Inner which the disciples represented. This is the more exterior connection the Divine Laws are making as from Jesus to the race, by which the activities of the Divine Laws can be further projected into the race.

20. And straightway in the synagogues he proclaimed Jesus, that He is the Son of God. 2I And all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.

It was a literal necessity that those aligning with the Powers of God should proclaim Jesus as the Son of God, this being the evidence of their faith in "God with us," or the action of the Divine Laws among men. Without this acknowledgment their faith would have had no vital connection with the action of God, for the action was through Jesus directly, and not directly to the disciples or the followers of Christ. It is possible for those opposed to the actions of God to be converted, though in Saul's case this came through direct action of Divine Law, and not through his being receptive through development of outer intelligence. In vision form, Saul was made acquainted with the destiny to be worked out through him, and claimed in service to the Lord because the Lord chooses Its Own and carries forward Its work in the race through those fitted to carry it forward. When one has been aggressively opposed to certain ideas it is always surprising to people that a conversion or change of mind has taken place. This changes one's plans and makes one a servant to the Cause formerly opposed, and testifies that the Power of God does control the forces of men.

22. But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ.

The Jews represented the racial current by which the fruit of God was first brought forth, therefore were naturally positioned in opposition to Jesus. Those aligned with Jesus through the spiritual qualities being unfolded, or thru the inner connection they bore, would be opposed to the Jews not through any personal design but through a position in the law of progression. The proving of Christ's presence in Man is through Principles known, for the Principles of Truth are scientific and make themselves known, being witnessed by those able to receive them. They make Themselves known in the Christ Consciousness, and witness their presence to those who are receptive to the knowledge of the Principles.

23. And when many days were fulfilled, the Jews took counsel together to kill him. 24 But their plot became known to Saul. And they watched the gates also day and night that they might kill him: 25 But his disciples took him by night, and let him down through the wall, lowering him in a basket.

The powers of destruction are in the world at the time of the coming of Christ and Its activities. The activities of the First Coming of Christ continue through the disciples and outward to Saul, this penetrating the external domains with the Qualities of God. This arouses the destructive forces who seek, by means of persons, to kill or to destroy in living death in a physical way, those in whom the Powers and Qualities of God are segregated. It is given to the Jews to disrupt the unfolded forces of life, both in the First and the Second Coming of Christ. This is primarily (First Coming) the disruption of the Spiritual forces of life, and ultimately (second Coming) the material forces of life. But this is a necessity in the Law of Progression, and is not permitted to get ahead of the required action, hence Saul is permitted to escape.

26. And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus.

Jerusalem represents a central gathering of forces, hence is often referred to in connection with the disciples who are also that central gathering (central as from the race, though circumferential as from the Lord or Jesus). A connection between that which is from the without, as was Saul, is not easily made with that which is unfolded from within, which the other disciples represented. The fact that Saul had persecuted the followers of Christ was also an obstruction to his being received by the disciples with confidence, until it was proven to them that he had been converted and was serving in the name (qualities) of the Lord.

Barnabas means son of comfort. This relates to the love forces and in this case is the pacifying quality, for it is Barnabas that makes peace and understanding, as well as love, possible between Saul and the disciples. In order to be a disciple one must believe in the Qualities (name) of the Lord, and be willing to express them, for it is in their expression that discipline arises. This expression is not alone by word of mouth, though in the First Coming of Christ, and following, the apostles were emanating the intelligences of the Word more than actualizing their qualities in the inner life. At the Second Coming of Christ this process is greatly reversed, though when oneness is established the inner expression as by means of ideas and words and the outer expression as by means of actions are balanced and made one in the service of the Divine Law.

28. And he was with them going in and going out of Jerusalem,<sup>29</sup> preaching boldly in the name of the Lord; and he spake and disrupted against the Grecian Jews; but they were seeking to kill him. 30 And when the brethren knew it, they brought him down to Caesarea, and sent him forth to Tarsus.

When one has become converted to the Spiritual Knowledges, one is expected to prove it by his conduct. Even so Saul proved to the disciples that he was devoted to the Cause of Christ, proclaiming in the Name of the Lord as well as disputing with those opposed to the teaching of Christ. Disputing pertains to the repulsion, while preaching to the attraction, these two poles being operative in all expression on the plane of mortality. To preach is to express in words, tho from the inner planes it is to emanate what is known in spirit and in words as well. When the Truth is preached it is the going forth of the qualities (name) of the Lord (Divine Laws) and has the power to arouse the antagonistic forces, both in the consciousness of the one preaching and in those opposed to the preaching.

Those of kindred faith always protect each other. There are no enemies in the camp of the Lord, or expected to be. When the disciples found that Saul was sincere they took him into their fold and protected him from the Grecian Jews who sought to kill him. The Grecian Jew was the mixture of the Jews with the Greek, the Jews being mixed through many racial strains, so as to do the work required of them in all the racial strains and nationalities. The dissemination of the Jews is for the purpose of bringing the material world rapidly to a finish, first by building it up and then by destroying it; that is, reducing its material forces, this permitting the actions of God to be manifested in the race.

Caesarea means from Caesar. Caesar pertains to the material forces of the world. Tarsus, meaning wing, indicates the emanated qualities going out above the earthly plane from Saul who is commissioned to carry the Qualities of the Spirit down toward the race, or the plane of Caesar.

31. So the church throughout all Judaea and Galilee and Samaria had peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied.

The apostles and their followers are referred to as the "church". The church pertains to those unfolding the qualities of the Spirit. Wherever the disciples went, in Judaea and Galilee and Samaria, the church progressed, growing in knowledge (edification) and active (walking) in the fear (awe) of the Lord (Divine Laws) and in the comfort of the Holy Spirit, or the love of the Truth and its spirit of Oneness. The Qualities multiplied within the consciousness and claimed the attention of more people in the without, hence, the church increased both from within and without.

32. And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwell at Lydia. 33 And there he found a certain man named AEneas, who had kept his bed eight years; for he was palsied. 34 And Peter said unto him, AEneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. 35 And all that dwelt at Lydia and in Sharon saw him, and they turned to the Lord.

Peter is the active agent of the apostles because he is especially commissioned by the Lord to feed the sheep and the lambs. The "saints" that he found like AEneas are those in whom the Qualities of the Spirit reside, the saints always being present at the ends of cycles to function the Qualities of the Word. AEneas means laudable. Here were those who were ready to proclaim the things of the Spirit as Truth and to exalt the Actions of God. These are the saints. The

palsied man is a figure of the inactivity of these qualities and forces in the saints, that need to be quickened by one in whom the power of God is active, as Peter, to bring them forth.

The healing of the palsied man is the outer act by which the attention of the people is invited. These outer signs were more operative in the First Coming of Christ, after Jesus' withdrawal from the external domain, than in the second Coming of Christ, for in the Second Coming it is before the withdrawal of the Spirit of Christ that these signs are most active. However, it is a new physical that is to be brought forth from the Second Coming of Christ, therefore there is not the tendency of the Divine Laws to patch up the outer, though we do witness the penetration of the external domains or physical with the powers of God in forms of healing.

Lydia means strife. Strife exists in the consciousness of people in whom the Powers of God are possible of action, this causing conscious forces to be brought to negation, as was the case of Aeneas. "Eight years" represent all the actions of the outer plane, eight being the figure of the material when relating to the outer plane. The declaration to Aeneas that "Jesus Christ healeth thee," on the part of Peter is attended with faith and belief, without which the words would have no healing power. Inasmuch as Aeneas had the possibility of Spiritual forces within the consciousness he could respond to the action of the Word, through Peter. The command to "Arise and make thy bed" is the outer activity that must accompany an influx of inner power, as the healing signifies. "And straighway he arose," implies the perfect action of the Word in a receptive consciousness, when the conditions are right for the service of the Divine Plan: for healing of people is not for the person healed but for the Lord, as are all things controlled in Spiritual Laws.

Sharon means plain. A plain is a smooth expression of land or formed plane of forces. Hence we have Lydia, meaning strife, and Sharon, meaning plain grouped together, showing the two poles of the Law necessary to introduce a new thing as from the One. The turning to the Lord or the Divine Laws of those who witnessed the healing, and who dwelt within these two poles of consciousness, is the Lord gathering Its Own where they can be drawn, though some outer action is often used to invite the inner attention and to cause them to turn toward the Spirit.

36. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

Joppa means beauty. Tabitha means gazelle which is interpreted Dorcas, meaning gazelle. Gazelles are noted for their gracefulness and swiftness, and for the soft expression of their eyes. Beauty pertains to soul and when related to character is the capacity to be kind and charitable, hence, Dorcas was "full of good works and almsdeeds."

37. And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. 38 And as Lydia was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him entreating him, Delay not to come on unto us. 39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. 41 And he gave her his

hand, and raised her up; and calling the saints and widows, he presented her alive. 42 And it became known throughout all Joppa; and many believed on the Lord. 43 And it came to pass, that he abode many days in Joppa with one Simon a tanner.

The "upper chamber" signifies a higher state of consciousness in which one rests who has the possibility of the Spiritual within them. The raising of the dead is an essential in relation to the operation of the Divine Law and attends the movement of the Lord in the race. The dead represent cessation of forces of consciousness, and being in this instance, a woman, in the country of Beauty (Joppa), pertains to the soul plane that must be quickened with Divine Power leading to the redemption of the body at the Second Coming of Christ. For the powers of God must assert Themselves over the powers of the flesh and death to assure the final triumph of the Power of God over the world and to reveal the body in a state of redemption. This action was a means by which the Law set Itself for fulfilment, though this fulfilment comes only at the end of Time.

Peter, endowed with the Powers of Christ directly at the First Coming of Christ, is the one by whom the woman is raised from the dead, that is, the Soul of the race is quickened with the Higher Powers. This is the case in the First Coming of Christ. When Peter is sought to serve he responds, which is necessary in doing the Lord's services, though the call must come in keeping with the Spirit and not from the selfish demands of mortals. It was the disciples and saints that sought Peter's coming to Joppa in that he was near.

"Widows" signify feminine forces that are without the husband, therefore are the forces of emotion and feeling. These were especially active in relation to Dorcas, the dead woman. Their garments, which Dorcas had made, represent the forces of consciousness developed under the soul impetus of beauty and service. The widows are mentioned in addition to the saints, therefore signify a particular current present by which the work of Peter is accomplished, they pertaining to receptive and negative feminine forces that respond to the positive expression of the Word.

"But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise." To do the Lord's service in coping with the forces of the world, such as death signifies, it is necessary to center directly to the Spirit and to be alone with God and Its Powers. Kneeling is a form devotion in prayer takes and signifies the humility and receptivity of consciousness to the introduction of the Powers of God. While one does not always have to kneel to pray, prayer being without ceasing, yet, there are times when kneeling opens the consciousness to the Higher Powers and makes one ready to perform a greater service.

Peter addressed Tibitha (Dorcas,) commanding her to arise, that is, become active, ascend out of the negation which dead represented. She responded to the Word spoken and sat up. It is the Spirit that responds, not the body to the Higher commands, though the direction of Peter toward the body gave particular centralization to his demands, yet, the body of the dead had no power to respond, for the "body without the spirit is dead." It is evident that the spirit had not withdrawn from the body, therefore could be called into action. It is thought that the spirit does not entirely withdraw from the body for six or seven days, though the third day marks its withdrawal from the outer consciousness to the inner planes.

The raising of the dead is a remarkable feat, though it is very evident that this is not the definite purpose of the operation of the Divine Laws else we would see more of it accomplished at the movement of the Word in the race. Yet, this is necessary in the action of the Word else the powers of the world and the flesh would not be subjected to the Powers of God. It is the raising of the dead

states of consciousness that is to be the fulfilled result of the operation of the word, this giving rise to Spiritual Birth and a new creature. It is at the second Coming of Christ that death is overcome, and while the physical raising from the dead has its identification according to what the Divine Laws require at this time, yet it is the universal raising from the dead that is the final act of the Divine Laws. Having performed the individual work in the First Coming, of raising from the dead, and repeated this in the Second Coming, the Divine Laws now complete the purpose of introducing these powers into the plane of effects, by manifesting a group alive in Christ and a reborn race capable of putting on the life of the Spirit.

People believe in the Power of God when they witness its effects, but thrice blessed are those who not having seen effects, yet believe. It is the realization of the Principles at work that permits their working and manifesting out/er results, therefore something more than belief induced by effects must be present in the race, before the Laws of God can operate in service to humanity. Simon means who hears hence, the abiding of the disciples with those who had ears to hear or to receive the action of the Word and establish belief.

#### Chapter X:

Now there was a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian band. 2 a devout man, and one that feared God with all his house, who gave much alms to the people and prayed to God always.

Cornelius means of a horn. A horn signifies power on the external plane. A centurion is a military officer who commanded a minor division of the Roman army, commanding one hundred men, hence a member of the Italian band. Cornelius is a figure of that state of consciousness that is religious and outwardly devotional. It gives alms and prays to God, having a certain awe toward God and casting a religious influence over all that are associated with the house or who contact such a consciousness.

3. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. 4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. 5 And now send men to Joppa, and fetch one Simon who is surnamed Peter; 6 he lodgeth with one Simon, a tanner, whose house is by the sea side.

To see in a vision openly, is in one's waking moments, hence, the mention of the hour given to show this was in the daytime, which openly particularly signifies. A vision when waking out of a sleep is sometimes called a trance, tho this is used to distinguish the open vision from the semi-conscious one. An "angel of the Lord" represents an action of intelligence that is above the plane of the intelligence of the mortal mind, or even of the spiritual mind. It comes from the Creative Law that is working out Its Plan, and giving people to know what to do to accomplish Its Will and Purpose. It is not an outer speaking that is heard when an angel speaks, though it calls one's attention to the inner plane of forces, hence, Cornelius fastened his eyes (intelligences) upon the angel or forces that were expressing. A sense of fear invades the consciousness when the Higher powers register, hence, Cornelius was affrighted. This is the case when the experience is first identified.

Because Cornelius was devout in worshipping God he is instrumental in performing outer services that the Word requires. A memorial is a remembrance, hence, in his devotions Cornelius had established a memorial with God, so that he could be used, for being acquainted with God, God could be conscious of him. The connection of the two Simons in Joppa represent the two poles of the ear, positive

and negative, merging as one in the Soul, for it is in the Soul that impressions of the Spirit's action are made. The sea side signifies the negative forces, therefore Simon, the tanner, types the negative pole of the ear or hearing or Love, and Simon Peter the positive expression.

7. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; 8 And having rehearsed all things unto them, he sent them to Joppa.

One is expected to be obedient to the higher commands given through the angelic powers. Obedience is a very necessary factor in relation to bodily redemption, for it represents the will in control of the consciousness, by which the Divine Will may have perfect operation. "Two" always pertain to multiplication of forces on the outer plane, and represent that by which the Inner Laws are set into action on the physical plane. The "soldier" typifies the military power of the world, and spiritually signifies, in this case, the protecting powers attending the obedience to the higher demands. One must do what is given to be done, as well as know. When others are asked to cooperate, they too must be instructed before they can perfectly express what is required of them on the physical plane.

9. Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: 10 and he became hungry, and desired to eat: but while they made ready, he fell into a trance 11 and he beheldeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: 12 wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven.

Housetop signifies a high plane of consciousness. Prayer is a devotional spirit, therefore Peter's going upon the housetop to pray is consciousness ascending in aspiration. The "sixth hour," is fulfilment of qualities unfolding within, by which something visible is brought forth, as to the plane of the soul, as in the form of a vision. To eat is to desire to be filled, and spiritually signifies receptivity to receive what is to be given from the unfolding spirit. A trance signifies a semi-conscious state by which one is often given to glimpse higher forces. A trance may be positive, a lifting out of oneself upward, or negative, a turning into oneself so that the subconscious forces are contacted. When one is lifted up one receives from above, and when depressed toward the subconscious one receives from below.

Peter's beholding the heaven opened signifies the opening of the higher planes of consciousness, with energies (vessel) being projected toward the earth or formed plane, though this is seen from the invisible as impression of forces. "A great sheet" let down by four corners upon the earth, would signify all the factors of consciousness, spirit, soul, mind, and body, having their energies projected toward the formed plane. That all manner of animals and creeping things and birds were in the sheet, implies that all the forces of the natural world are controlled by the Divine Powers, and are given a new impetus of progression from Christ's First Coming.

13. And there came a voice to him, Rise, Peter, kill and eat. 14 But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. 15 And a voice came unto him again the second time, What God hath cleansed, make not thou common. 16 And this was done thrice; and straightway the vessel was received up into heaven.

Peter, being a Jew, was taught to eat only certain kinds of meat, therefore his tendency to think that certain kinds were common and unclean. Peter is

the higher self consciousness at its heights of advancement, and sufficiently receptive to the spiritual to serve It, though it is the Lord back of him that enables him to perform the healing work that was done, and the raising of the dead. But because Peter is the higher self, and not the Christ Self, he doubts even the Lord's knowing, and starts to refuse to do as commanded. The speaking of the voice three times pertains to the spirit, soul, and body that are penetrated with the higher powers. When the purpose is served by any peculiar experience that issues from the higher plane, it ceases to appear or to be manifest, leaving the consciousness to work out forces projected. The natural plane, represented by Peter, receives its nourishment by the destructive powers of the Word that enter into the action of the Word, hence the command to Peter to "Kill and eat."

17. Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, 18 and called and asked whether Simon, who was surnamed Peter, were lodging there.

After the Action of God through Christ in Jesus had identified, its qualities carried out to the disciples and from them to external planes. The connection with Cornelius is the connection of the Inner Powers unfolding with an outer plane of expression. This connection is made through Peter, the current of emanation used by the Lord to carry over the qualities unfolded to the race plane, physically. Hence, the figure of the men Cornelius sent making contact with the house in which Peter lives, this being a figure of the law, by means of its two poles, preparing the way for a fuller action of God raceward.

19. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 But arise, and get thee down, and go with them, nothing doubting: for I have sent them. 21 And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

The "Spirit saying unto Peter," is a common term employed to show that one is led from within. It is the Higher Spirit of consciousness that gives one to know in relation to outer things, the Intuitive Spirit of the Soul by which one is impressed independently of mental action that certain things are occurring or will occur. When one is serving the Spirit, one is led of the Spirit to do what one should do to accomplish the purpose intended, but it is not until one is performing cosmical services, that is, those relating to the group, that one is directly led of the Spirit. It is in this sense that Peter is serving though in a more external way, relating to outer things, for it was the outermost that was penetrated through the activities of the Spirit in the disciples. These outer things signify the inner forces at work to accomplish a specific purpose, hence outline a plan of action on the outer plane. Not all inner leadings are of the Spirit or the Intuitive Soul-Spirit, for there are subtle forces of so-called intelligence that seek to control the ego and to dominate the consciousness. It is a case of testing the spirits and holding to that which is good, as scripture suggests. But when one is directly related to the Lord's service, and a Plan of action is outlining itself, one can be led from within to do the outer things by which inner qualities are projected. Again, one is made to prove his gained intelligence and love (Truth) by considering impressions given from the inner planes. The Spirit never requires that one shall violate natural laws or do unprincipled things to serve It; yet the Law of God may set aside the things of the world, but always supersedes them by its action, giving expression to higher qualities than those characterizing the material plane of living.

22. And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nations of the Jews, was warned of

God by a Holy angel to send for thee into his house, and to hear words from thee. 23. So he called them in and lodged them. And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him.

There are forces of consciousness that make connection between given point as represented by Cornelius and Peter. Peter the interior, as to Cornelius, is the recipient of a message from Cornelius, implying a movement of forces from the outer plane of consciousness to the inner, racially. This is followed by a movement from the inner toward the outer, with some of the brethren or disciples joining Peter. This is to say that central factors of action are supported by those of a like spirit and thus all are made to serve the Cause.

24. And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. 25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him 26 But Peter raised him up, saying, Stand up; I myself also am a man.

There is always the tendency to worship those through whom the powers of God express. though outwardly they are as anyone. Peter classed himself outwardly as a man even as Cornelius, and did not encourage the worship of Cornelius. The falling down at his feet on the part of Cornelius toward Peter is a figure of the receptivity the plane of consciousness Cornelius represented toward the plane represented by Peter. There must be humility and receptivity on the part of those who would receive from the Spirit, and this expressed toward those through whom the Spirit expresses needs to be, though all stand on equality before God when ready to receive the Action of God.

And as he talked with him, he went in, and findeth many come together; 28 and he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean. 29 Wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me.

Peter has attained to something of the universal spirit by which he can mingle with all people, seeing all as clean before the Laws of Life, as God would deal with them. The Jews were clannish and not inclined to associate themselves with people of other nationalities. Peter had overcome this racial tendency, as all do who attain to the capacity to serve the spiritual. The gathering of the kinsmen and friends of Cornelius to meet Peter represent a group consciousness that is to be penetrated with the emanated energies of the Spirit, active through Peter to the race. One serving the spiritual must know how it is to be served, as well as have the cooperation of those in the without, hence, Peter's inquiry as to what those who sent for him wished. By his coming at once, even though he was in violation of the code of the Jews, he indicated his capacity to be obedient to the impressions of the Spirit, and to serve as he was led.

30. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, 31 and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. 33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

A group of consciousness, centered to Cornelius, is now ready to be pene-

trated by the Powers of God continuing their projection toward the outer planes by means of the disciples, and especially, publicly, by means of Peter who is empowered to feed the sheep and the lambs, and who is now fulfilling his appointment. Cornelius, representing an action of the outer power, signifies the surrender of this power to the Power of God. That God is operative both outwardly and inwardly as respecting Cornelius and Peter, shows the union of both poles and all things working together to serve the Lord's cause.

34. And Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him. 36 The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)--37 that saying ye yourselves know, which was published throughout Judaea, beginning from Galilee, after the baptism which John preached; 38 even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

It is to say that Peter gives expression to the Truth to suit the occasion and the understanding, which is the relative situation regarding the expression of Truth. The absolute expression is the projection of Principles, in spirit and in word for absolute or universal purposes. Having been chosen of the Lord, and now being centered to a racial group of Jews, Peter declares that God is no respecter of persons but all who work righteousness and have a certain awe toward God are acceptable to him. These truths, relatively expressed, remain the same throughout the ages of Time. Individually, a nation is an aggregation of consciousness, complete when perfected in Truth, though outwardly as respecting the race, it represents a group consciousness associated together in a governmental life.

The "children of Israel" first appear in the old testament history, with which the Jews are familiar, and naturally assert their presence in that racial strain, but this does not mean that they are Jews. Jesus, the culminated fruit of the Jewish racial strain became the messenger of the Divine Law, seeking out the children of Israel, or those having the capabilities of putting on the reality of consciousness. Identified in Christ, he became Jesus Christ, the Lord of all. The Jews were familiar with the anointing of John the Baptist and the activities of the Spirit that followed, even knowing that Jesus of Nazareth was anointed with the Holy Spirit and the Power of God, for these activities had taken place in their midst. They were familiar with the work of Jesus, and His mastery over the devil in those controlled by the evil forces. Peter asserts that his power was because God was with him, recognizing God and not Man as the seat of the Divine power.

39. And we were witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. 40 Him God raised up the third day, and gave him to be made manifest, 41 not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead. 42 And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. 43 To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

Those who witness the things of the Spirit and the Christ consciousness are appointed, not as people, but as states of consciousness beforehand, for the Plan of God is perfected before it works out and requires certain factors of consciousness to complete it. It is necessary that the slaying of Jesus be kept before the minds of the people, hence Peter's frequent reference to it, in order that His resurrection be proven. Scripture does not show, as former lessons on

"The Acts" have recorded, that Jesus was witnessed in external material ways after His resurrection, and it is in this that differences exist as to his resurrection. It is His resurrection in keeping with the Spiritual Laws that is important to the disciples, and not His external earthly identity, that is, His outer appearing as before He was crucified.

There is no doubt of Christ's resurrection when it is seen in keeping with the Spiritual Principles, but the revelation of one who has perfected His course on the earth plane, as other mortals appear, is not consistent with the fulfilment of the Spiritual Laws and the Creative Plan. The control of the visible plane by the Powers of God, through Jesus Christ, would make it possible early in the action of Divine Laws for Jesus to be revealed, not to all the people, but to those who could witness the action of God.

The disciples are fulfilling the mission given them, of preaching the good tidings of the Truth and Life as identified by Jesus. It is through the introduction of the Powers of God into the consciousness of Man that judgment of God enters, therefore, Jesus, the first-born Son would be the seat of Judgment. This judgment extends to the Spiritual and the natural plane or to the living and the dead, for it is the Power of God in heaven and in earth asserting Itself. The prophets, with whom the Jews were familiar, they being especially associated with the Old Testament history, are pointed out as having borne witness of the Coming of Jesus.

It is through the name of Christ, that is the qualities of Truth identified in consciousness that lacks are wiped out, the chief lacks being the knowledge and love of the Lord. It is through superseding this lack with the Wisdom and Love of God that sins are remitted or wiped out, and belief established in Christ as an active factor of God in the consciousness. To believe is to receive, and to receive is to apply the Principles of truth unfolding by which their works and fruits are manifested, this being the evidence of belief by which sins are offset. Peter calls attention of this group to the things they already know, but as living fulfilment of which he is a witness.

44. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word. 45 And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.

All who can receive the Truth of the Word expressing by means of the words outwardly projected, witness the action of the Spirit. That this took the form of the outpouring of the Holy Spirit is in keeping with the promise to the disciples who in turn project something of a like spirit to those who can receive it. "Those of the circumcision" refer to the Jews. These are amazed that the Gentiles also receive the anointing of the Holy Spirit for it was their belief that the Gentiles were heathen and removed from the grace of God. However, as Peter has declared. "God is no respecter of persons," but wherever there is receptivity to the Action of God there God becomes active.

The gift of the Holy Spirit was not individual but universal in the first coming of Christ, it being an evidence of the penetration of the forces of the world with the forces of the Creative Laws. In the Second Coming the identification of the Holy Spirit is individualized, the completed egos or individuals representing the fruit of the Action of God among men, hence, the fruit also of the actions taking place from the First Coming of Christ. This gift can come only when the individual has covenanted him-herself for universal services, having overcome the love of the world(flesh), superseding the knowledge and love of the world with the gained Wisdom and Love of God.

46. For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? 48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

The "speaking of tongues" as heretofore explained, is the activity of the Word in the various aspects of intelligences called languages that characterized the race, this being symbolical of the penetration of all forces of intelligence with the Wisdom and Love of God. Having occurred once in the authority of Divine Law, there would be no occasion for it to occur again in the same manner. It takes form in the universal knowledge of Truth at the end of Time, one in Truth being able to understand all aspects of intelligences expressed, which is the reality back of "tongues."

The outer rite of baptism prevailed for the Creative was carrying down to the literal that the whole law might lay a Plan of Itself. This rite prevailed in the church (so-called) until the Truth was made known and the worship of God in spirit and in Truth came into the world the last century, though much of the advancement was preparatory the last century for that which was to occur at the end of the century (A.D. 1933; Eleventh Year I AM or EOM). Those who receive the anointing of the Inner Spirit are eligible to receive the outer rite, as Peter emphasized, regardless of whether they are Jews or Gentiles, for it is what is spiritually witnessed that determines one's rating before God, and not the outer nationality.

To be baptized in the name of Jesus Christ is to partake of the Qualities of Truth that the name implies. Jesus is the Humanity and Christ is the Divinity of the Word, the two as one being the identification of God among men, in Spirit and in Reality (form). The tarrying of the disciples with this group represents a centralization of forces which is left unbroken, when first identified.

#### Chapter XI:

Now the apostles and the brethren that were in Judaea heard that the Gentiles also had received the word of God. 2 And when Peter was come to Jerusalem, they that were of the circumcision contended with him, 3 saying, Thou wentest in to men uncircumcised, and didst eat with them.

Inasmuch as the fruit of the spirit had come to the Jewish current of the race, and the apostles were called among the Jews, and not knowing the plan of the Passover of the Spirit to the Gentiles, for which purpose Jesus was crossed into the race, the Jews, called the circumcised, were amazed that the Gentiles received the Holy Spirit, even those who made up the brethren and the disciples.

When Peter was come to Jerusalem, the centralizing point of the disciples, those of the circumcision, the Jews, contended against the Lord having had anything to do with the Gentiles, implying that they saw what was taking place in a personal manner, not really perceiving the universal Action of God to gather Its Own from all nations and tribes and peoples and tongues. However, it is not until consciousness has progressed further that the fuller outworking of the Divine plan is revealed, more being known about it at the end of Time than before that time.

4. But Peter began, and expounded the matter unto them in order, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: 6 upon which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and birds of the heaven. 7. And I heard also a voice saying unto me. Rise, Peter: kill and eat. 8 But I said, Not so, Lord; for nothing common or unclean hath ever

entered into my mouth. 9 But a voice answered the second time out of heaven, what God hath cleansed, make not thou common. 10 And this was done thrice: and all were drawn up again into heaven.

Peter recites his experiences in the service of the Spirit on the outer plane very much as one would today offer evidence from the Spirit to account for certain expressions in the without. The repeating of this to another group would be a mental penetration by which they would be prepared, by thought, to receive something of the Action of the Spirit that is to follow. All things serve a purpose spiritually, when associated with the Lord's Service, though outwardly appearing common and without spiritual virtue. God has Its Way of controlling the outer things for Its Purpose, this being as important as the inner, but not appearing to be so. What God has prepared for use in His-Her Service, man is not expected to make common or unclean.

II. And behold, forthwith three men stood before the house in which we were, having been sent from Caesarea unto me. 12 And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: 13 and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter: 14 who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. 15 And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning. 16 And I remembered the Word of the Lord, how He said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. 17 If then God gave unto them the like gift as he did unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? 18 And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

When one is obedient to what the Spirit gives to be done, when serving the Cause of God among men, even as Peter, the responsibility for what the Law works out is not with the servant of the Lord, but with the Lord. The action of God is no respecter of persons. The surprise was in the Gentiles receiving the Holy Spirit when only the Jews had before been favored. Yet, the whole purpose of the crucifixion of Jesus by certain Jews in connection with the Romans, was for the purpose of projecting the Divine Qualities to the other pole or the race, or to the Gentiles. Here we witness the description of the effect of this Cross of forces penetrating the Gentiles even as the Jews.

Cornelius was a member of the Italian band, therefore was a Gentile, the first convert. The Plan of the Law so operated as to bring the two racial poles, the Jews and the Gentiles together, giving impressions in forms of vision to both Peter and Cornelius by which they would do that necessary to affect the Passover of the Christ Qualities from the Jews to the Gentiles, this taking form as the gift of the Holy Spirit. This point marked the beginning of the universal action of Divine Laws, and the union of all forces, both within and without, with the Spirit of God (Christ) though this union is not consummated until Israel is brought forth at the end of Time as the 144,000 children of God.

Prior to this Passover, the Gentiles had not received the projection of the Spirit, for It was working through the Jewish current of the race. Israel, the result of this anointing is raised up from both the Jews and the Gentiles, though must be made of states of consciousness that have attained to Christ and have put off the distinctive sense of national consciousness which the Jews and the Gentiles suggest. Those are Christ's who are neither Jews nor Gentiles, but necessarily come from these poles of racial currents. These make up Israel and Judah who are united in the Last day as Israel, the chosen of God, the first

fruit of these actions of God in the race.

Repentance is a turning away from the knowledges and loves of the flesh, that are without consciousness of Truth, to the Wisdom and Love of God, by which Truth is known and the Life or action of Truth is permitted to express. Hence genuine repentance is always unto life. Life is the identification on the plane of form of the Qualities of the Spirit lived. This is the Life of Truth, of Christ, with which all who attain to complete repentance must be endowed.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phoenicia, and Cyprus, and Antioch, speak in the Word to none save only to Jews.

Stephen was slain in the cause of Truth, this marking the quickening of the powers of destruction that always move in the direction of those opposing the progression of the Spirit. However, this tribulation was especially in the direction of those serving the Divine Cause in the First Coming of Christ (it being reversed in the Second Coming and moving in direction of the racial factors in retribution and judgment), hence, the necessity for those so serving to center the Word toward the Jews that were friendly to the Cause. This text refers more to the followers of Christ than to the disciples, and suggests the persecution of the Christians with which all are somewhat familiar.

20. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

Antioch is the name of the place where the disciples were first called Christians." The first Gentile church was founded at Antioch. It was also the seat of the beginning of the persecution of the Christians. It was the capital of the Greek kings of Syria. The dissemination of the intelligences of the Word, to the Greeks, marked another penetration of national consciousness, a distinct group of consciousnesses anointed in the service of the Lord, by the disciples.

22. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barabas as far as Antioch: 23 who, when he was come, and had seen the Grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord: 24 for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord.

This is the outer anointing that takes place at circumference, corresponding to the anointing that has taken place with the disciples at center. This is the dissemination of the Lord's Power into the race, irrespective of nationalities, the universalizing of the Powers of God. This is historically, the development of the Christians, the gathering out of the race through a group or people who would be the means of carrying the Christian Religion down through Time. However, it was made up of those who received something through the Spirit within, rather than of the formal religionists that followed the Dark Ages, and who were only symbolical representatives of Christianity, until, within the last century the Spirit moved again to cull out the saints and to choose its servants for the fulfilment of this quickening of the Powers of God.

25. And he went forth to Tarsus to seek for Saul; 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

Christians are those in whom is the Action of Christ. Christ is the Spirit of God. This action took form as the Holy Spirit. This was a universal penetration and not an individual completion, as it required when the fruit of Jesus is directly brought forth in the race. The gathering of these many people to the church is the circumferential aspect of the Word's operation, directly on the plane of effects, but the centralization of the Word's fruit comes at the end of mortality or Time.

Barnabas was a companion of Saul, hence his going to seek him and to bring him to Antioch where the Christians were gathered. Inasmuch as Antioch was the seat of the Gentiles, it is evident that the centralization to a given church or center began with them, while the scattering of the teaching was from the Jews. This works out in the operation of the Divine Law, utilizing the Gentiles as a means by which the children of Israel are gathered at the end of Time, rather than the Jews; though the Jews definitely do the destructive work of reducing the material elements, while the Gentiles definitely do the spiritual work, at the end of Time.

Christians in the real sense are disciples, centrally, though circumferentially, they are the followers of the disciples. Even so, the Plan of unfoldment at the end of Time is the same, the supreme Authority of God being vested in the discipleship, made up of the 144,000 Christians brought forth as the fruit of Christ. This supremacy is governmentally identified.

27. Now in these days there came down prophets from Jerusalem unto Antioch.

Jerusalem, the Inner Spiritual center of consciousness, is that from which the ascended forces issue and foretell what is to be. That which foretells is a prophet. Antioch means "after Antiochus," which means opponent. The Christians are opponents to the material world and were first identified at Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world; which came to pass in the days of Claudius.

Agabus means locust. Claudius means lame. That which is lame pertains to the limbs (lower ones), and this relates to the will or action. Locust is associated in Scripture with destructive powers. It is to say that when the Divine Will enters into the race, as It has done in the First Coming of Christ, certain forces of destruction become operative, this producing what is called a famine which signifies negation and lack. This lack is primarily the lack of the consciousness of the Qualities of Being, but it takes outer forms in ways common to racial progression; even as this same action, incidental to the Second Coming of Christ has identified the last twelve years. This famine when introduced through the Universal law extends to the entire world. The Spirit makes known what is to be to those capable of receiving its impressions and who can relate the outer to the inner, because of balanced spiritual and natural powers.

29. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judaea: 30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

The figure of the disciples, each according to his ability, sending relief to the brethren or those of kindred spirits that had reached high points of advancement (Judaea) is descriptive of the projection of the godly qualities resident in the disciples into the race, especially toward those of kindred spirits (brethren) who could receive it. Barabas means son of comfort, and pertains to the forces of Love by which is consolation and comfort. Saul means wished, and per-

tains to the Quality of Hope which is a factor especially operative when the Divine Will has introduced Its Plan into the race. "Elders" pertain to church factors, hence, all those attuned to the Spirit receive relief through the service -es of those disciplined to the Spirit (disciples), for the disciples are the means by which the Divine Qualities pass over to those who can receive them.

#### Chapter XII:

Now about that time Herod the king put forth his hands to afflict certain of the church.

Herod means heroic. Heroic pertains to the self will that makes a heroic effort to maintain the forces of the material world against the encroachment of the Spiritual Powers that come into action through the disciples, hence, it is Herod who rises against the disciples of Christ. A "king" is a ruling power in the masculinity of forces. The ruling material powers not only afflict those who are materially developing under the king, but especially do the antagonisms of materiality center toward the church. The church is the spiritual consciousness that is attuned to the Spirit of Truth. All external churches are only symbolical reflections of the church, that is, the identified Christ Spirit. Certain of the church are those most active in disseminating the Spiritual Qualities, and who are opponents in spirit to the material rulers, this calling up affliction on the part of Herod.

2. And he killed James the brother of John with the sword. 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleaven bread.

The killing of the disciple James was a disruption of the qualities developed in him with their dissemination into the race, this being the Reality of the relief that the disciples rendered those in distress; for immediately they determined to send relief to the brethren, Herod, the ruling power of the external world becomes active to do his part. The killing of those who have the qualities of Being, in the First Coming of Christ, was a necessity by which these Qualities would be sown, like seed, into the soil of the race. It does not follow that this takes place in the Second Coming, for once done in the Lord, a thing is done forever.

The Jews are antagonistic to the Christians, and especially to Jesus and His disciples. Representing in their time the materialized forces of the race, they are especially happy to see those representing the Spiritual Qualities put out of the way, this safeguarding their own thrones of power. Herod, the ruling power, pleases those who sustain him, hence, the materialists work together to protect themselves against new-born powers that come into the world. While this is rather futile at this time, they still take their stand against the advancement when they are able to determine its presence, as has been witnessed against Technocracy the last few years (Written 1933). Having pleased the Jews by killing James with the sword, Herod causes Peter to be seized.

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That these were the days of unleaven bread is spiritual/ significant of the times when the raising power of Christ had not yet entered into the consciousness of the race, by which they could know something of the Plan of God and Its unfoldment. The race consciousness was very material and rejected the raising Power of Christ, hence, expressed in its own impetus of living which was very materialistic.

4. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him: intending after the Passover to bring him forth to the people.

A quaternion is a group of four. Four quaternions would be sixteen people or soldiers. Four pertains to completed progression in relation to spirit, soul mind, and body, and four squared is consciousness completed in all directions. While this completion has nothing to do with the soldiers, set as a watch over Peter, they do relate to the law which counterparts the Divine Law that works out in mathematical exactness. The Passover was a literal rite kept by the Jews and symbolized the spiritual passover that identified from them in Jesus, Who was passed over in Qualities to the race as a sacrifice of the Word's Love. The Passover refers to "unleaven bread" also which signifies consciousness advancing on its own, without the aid of Christ in the literal symbol.

5. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. 7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

Peter was the active disciple, and the one most feared. Being delegated to carry the Lord's Spirit over to the race, he is under Divine guidance and supervision, signifying itself by the appearance of the angel to release him when held in bondage by the material powers. Prayer is the means by which consciousness communed with the Spirit of God, but consciousness must be in the church to do this. This is not to say that only church members pray. Church signifies the Spirit when properly identified, and one most closely related to the Church makes the closest contact with God in prayer.

When the self will moves to do its material work, it is significant of the movement of the Spiritual Powers within, when it is related to the Universal Plan. So it is written, "When Herod was about to bring him forth,... an angel of the Lord stood by him and a light shined in his cell." Two soldiers signify two poles of the Law, they representing powers by which rulership upholds its claims. Two chains represent the two poles of duality at work to hold man in bondage; that they were upon Peter is not significant that he is in bondage, though outwardly is made to take on the spirit of those who persecuted them, for he was free within but bound by the servants of Herod.

An angel of the Lord is the operation of a Power Higher than that of the world. The shining of the light in the cell signifies the introduction of the Intelligence of the Lord into the darkness. Peter is sleeping, implying that the consciousness is not entirely awakened and needs the touch of the angel or the higher intelligences to enable it to cope with the forces that hold man in bondage. When this contact is made the chains that bind one's powers of expression, typed by the hands, fall away. While these texts convey literal facts, yet all facts relating to the Spiritual Plan signify qualities at work from the underside of consciousness, hence the importance of these facts is in the spiritual significance of them, and not in the literal facts alone.

8. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision. 10 And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

One may have an experience in a vision or dream as to think it real.

Peter thought what was occurring was of the nature of a realistic vision. The deliverance of Peter by the angel is not hard to comprehend when one realizes that at times the Word makes Its Fourth Dimensional Powers known, and especially, when the Laws of God are moving in the race at the ends and beginnings of cycles. These texts pertain more to the beginning of the cycle that followed Jesus' ascension than to the end of the one brought to naught by Jesus and the Divine Powers. These Spiritual experiences are as real as those of the material world, and actually occur, but people in the without would not be aware of the operation of the Inner guiding powers; hence, the soldiers and guards would not witness this operation of Divine Power.

Obedience is important in serving the Lord's Cause, and one is put thru many experiences by which complete obedience can be determined. This begins early in one's advancement, especially when subjecting the will to the ideas. Without obedience one would be without Divine guidance, for unless one obeys what is known how can one know more to do? Being is dependent upon the obedience of Man in order to project Its Qualities into the race. Peter obeys the angel because he was under discipline through spiritual training. He did as he was told asking no questions; that this pertained to external matters only indicates the obedience is promoted regardless of what is used to promote it. One in obedience follows the higher leads given and is often protected from the forces that would hold one in bondage. That the gate opened of its own accord indicates the authority of Divine Will controlling all things. Even the inanimate things signify certain underlying powers. This was witnessed in 1922, with many inanimate things taking on life and motion, not of themselves but from the all-pervading spirit. When the work for which the angel is delegated to accomplish is done, the angel withdraws to its own plane, that of the invisible, hence is seen no more.

II. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hands of Herod and from all the expectation of the people of the Jews.

Peter's coming to himself implies the restoration to normal functioning of the consciousness that has been lifted out of itself in the presence of a super power and its action. When one comes to himself and can think, one comes to conclusions in relation to what has been spiritually witnessed. Hence, Peter was assured that the Lord had sent his angel and delivered him out of the hands(powers) of Herod, and from what the Jews expected to do. It is the witnessing of certain Spiritual Powers in action that makes one know that the Truth is a living power and presence among men. All who serve the Lord are promised the protection of angels, this manifesting according to the need.

I2. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. I3 And when he knocked at the door of the gate, a maid came to answer, named Rhoda. I4 And when she knew Peter's voice, she opened not the gate for joy, and ran in, and told that Peter stood before the gate. I5 And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. I6 But Peter continued knocking; and when they opened, they saw him, and were amazed.

The thing pertains to the experience with the angel. There is always the tendency for one having witnessed something unusual of the spirit to make contact with those of like beliefs that one may share his experiences with them. The early Christians segregated at homes for their services, though this has carried down through Time as a practise and is still common in this day,especially prayer meetings when there are no church buildings for certain groups. The text is more

literal than spiritual, being a declaration of external facts and the usual amazement and wonderment that attend a strange experience.

I7. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord hath brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

The specific date of the killing of James is not recorded as to whether it was before or after this event, so it is not certain which James is referred to, though that he was one of the disciples or brethren as they were called in relation to the community group is indicated. Brethren is a name applied to certain Christian groups (so-called) developing in the mortal race. They are supposed to have more attachment to the inner things of the Spirit than to the outer rites and functions. It is common sense that Peter should depart for another place, since the early Christians were being watched by the authorities who sought to do them ill. These literal facts are not always figures of principles. Figures of principles pertain to an action of the Divine Laws, but there is also a world of material fact with which all reckon even in the midst of the unfolding spiritual Principles, and this is reckoned with in outer ways. One is expected to exercise common sense on the outer plane, even the wisdom of the serpent being commended for use when dealing with the serpent sense of the world.

I8. Now as soon as it was day, there was no small stir among the soldiers what was become of Peter. I9 And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and tarried there.

The ruling powers of the world demand efficiency and order on the part of those who do their bidding, and Herod is not inclined to deal leniently with the guards who permitted Peter to get away, even though an angel was responsible. The material powers recognize no authority higher than themselves so are not interested in angels, and their guidance. Too, they think they must deal strenuously with those under them, this enhancing their rulership and authority in the minds of the people. Caesarea comes from the same root as Caesar, and implies gigantic powers but of a lower nature. Judaea implies highly evolved powers, hence the text indicates the swinging of the racial rulership, typed by Herod, from a high to a low point of expression.

20. Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country.

Blastus comes from a word meaning that buds. That which buds indicates a new life springing up to bring forth a harvest. Tyre means rock and Sidon means fishing. A rock implies when related to materiality hard and perverse conditions. Fishing signifies the drawing of forces out of negation (water) or growth by means of force. The ruling power, identified as Herod, or self-will, is displeased with being entangled with these conditions, and would have a new growth spring up based upon peace. Peace is desirable to mortal sense especially when it means the physical well-being, that is, when it is necessary to assure food and material good.

21. And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them. 22 And the people shouted, saying, The voice of a god, and not of a man. 23 And immediately an angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.

The people are inclined to think that the things put out by their rulers are of a high nature, enjoying the deception rather than loving the Truth and the Principles governing a righteous expression of life. Racial rulers love the regard of the people and play to their vanity. In this way two poles of delusive forces progress each other until both come to dissolution. Rulership on the material plane consists chiefly of sitting on the throne, and arraying oneself with vestures of power, and delivering orations. Very little change is made in this as Time is unfolded. The smiting of Herod by the angel of the Lord is significant of the attack of the Power of God against the powers of the world, at the time when the Powers of God are active in the race. This occurs especially if racial leaders disregard the Plan of God. While the result of this attack is not anything super but partakes of the nature of the world, those relating to the world would have to come to an end in worldly ways. The giving up of the ghost implies death, though it is also the detachment of consciousness from the material forces of the world. This detachment is identified through death if not by means of mental renunciation. It is to say that there comes a time in the cycles of progression when worldly leaders are not expected to leave God and Its rulership out of their plans, and if they do, they come under the judgment of the Divine Law thru Its projecting forces (angels).

#### 24. But the word of God grew and multiplied.

The Word of God is the intelligences of the Word. The Word of God, meaning to speak. What is spoken from the Word are the intelligences that emanate at the movement of God in the race. These are received by the consciousness of people and in this is their growth and multiplication.

#### 25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

Barnabas and Saul, representing the comfort and hope of the Christians, move from center to circumference in the expression of their services. They also take John, who, representing the humanity of love that springs up in the race, constitute three factors of the same current that are joined together for added service. The surname of John is Mark. Mark comes from the root, polite, shining. These are the results of Love's expression in the race.

#### Chapter XIII:

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul.

Barnabas means son of comfort, Niger means black. Lucius means morning born, Manaen means comforter, and Saul means wished. These prophets and teachers represent forces of consciousness, signified by the meaning of the names. That which pertains to comfort relate to the Quality of Love. That relating to black would be established in understanding of the darkness, which is also a phase of teaching. That which is morning born would relate to a new-born intelligence. The relatives of Herod are numbered among the teachers and prophets, showing a connection between the intelligences developed on the sense plane and the will of self. Church always relates to the Spiritual Qualities unfolding, in its Spiritual Sense, though outwardly It is applied to those of racial religious progression, as in this day.

#### 2. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

Impressions as to what is required by the Divine Laws are given under certain conditions, usually attended with prayer and fasting, that is, when one is detached from the outer things and looking way from the forces of the world. The laying on of hands, common to the early Christians, was a literal necessity by which the invisible Powers were connected with the outer physical plane. The going forth of Barnabas and Saul, though separate, indicates the forces of Love and Hope, taking distinct identifications in the race, for those two factors indirectly relate to these two Qualities of Being. Those genuinely performing the Lord's services in the race are distinctly called, being prepared for this purpose.

4. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they proclaimed the Word of God in the synagogues of the Jews; and they had also John as their attendant.

To be sent forth by the Holy Spirit is to serve the Cause of God among men. This is to be genuinely called to the Divine Service. The calling referred to by ministers of religious progression, by which they pass from one ministry to another, is a symbolical reflection of this genuine calling. One serves the Holy Spirit when one is given to voice the intelligences of the Spirit. The Holy Spirit had come upon the disciples, as Jesus had promised, and they were called to carry forward the message of Truth.

Seleucia was a seaport of Antioch and related to the sea. Sea implies the negative forces of the soul. Cyprus means fairness. Fairness pertains to mental unfoldment and is expected to characterize consciousness awakening into higher expressions of knowledge. Salamis means shaken, and pertains to the breaking up of preconceived ideas. The synagogues of the Jews represent the old religious forces. The preaching of the Word of God by the early Christians was a penetration of the old religious forces with the newly unfolding Powers of God. That John was an attendant implies that the Love of the race was with them, and their services were performed to the race as well as to the honor and glory of God.

6. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; 7 who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barabas and Saul, and sought to hear the Word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withheld them, seeking to turn aside the proconsul from the faith.

Paphos means hot. Heat pertains to the sense consciousness, the plane of the passions. Here they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus. The name Bar-Jesus is itself significant that a sorcerer is not in the Light of the Spirit, but is dealing magically with forces through the will and intensified sensual forces. Sergius Paulus means little net. A little net is that in which little is caught. A net is a snare in one sense, and being a man of material understanding, though highly evolved, Sergius Paulus would be receptive to the sorcerer, on one hand, though receptive to higher understanding on the other. Hence, he calls to Barnabas and Saul to voice the Word of God, or as we would say today, to speak the the Truth, or the Principles of Being.

The sorcerer withheld the expressions of Truth or the Word of God. That is, his consciousness resisted receiving the higher knowledges of Principles, turning aside his own consciousness and that of the proconsul as well. One on the lower plane of progression will not only refuse to be influenced by higher teaching but will often try to keep others from being influenced, even though others may be receptive to hear the higher expressions. This is a violation of

the Law of Liberty, but the self-sense, bound by the knowledges of sense, knows nothing of liberty.

9. But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, 10 and Said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? II And now, behold, the hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Paul's rebuke toward the sorcerer is representative of the repulsion of the Word toward that which is not attuned to It. Especially, is sorcery and black magic repulsed by those who know the Principles of Truth. Yet, in the First Coming of Christ, at the entrance of the Divine Powers into the physical domains, the Word's Powers indicated their capacity to punish those who resisted these Powers. This punishment was the temporary mode that the Word took to indicate Its Powers over men and a judgment that entered into the race at the repulsion of mortals toward the Truth.

The curse of the Word is present with Its blessing. The curse is the power of God directed toward the adversaries of Truth. This curse goes out in a mathematical law and not in personal sense. It is to say that opposition directed toward the Truth by the sorcerer met with opposition from the Law functioning by means of Paul. The Word has destructive, preservative and constructive Powers. The destructive is toward the enemies of Christ, and this was consciously used in the First Coming of Christ, as the Word carried Itself over to the race; but in the Second Coming of Christ It subconsciously functions. This has been witnessed for several years by the Writer. Things that are done against Her are done against the Truth She represents, and the Truth measures back according as those not loving the Truth measures. Yet, Love present tempers this judgment in many instances, for the Divine and the Human Love gained as one offsets the desire or hope or wish that anyone should suffer; yet, in the realization of the Law there is the necessity of exact justice and righteous retribution, else the Power of God would be made vain,

People, witnessing the external fruits of words, fruits that are strange results, establish belief somewhat through fear even as the proconsul believed because he saw the man become blind because Paul said he would be made blind. To be blind is to be cut off from the light. There comes a time in the operation of the Divine Law when people obstructing themselves from receiving the Light are cast into darkness, of which this literal fact is also symbolical. Yet, the blindness is temporary (for a season), for one can always put off the darkness of mortal sense and seek to receive the Light of Truth.

It is not the Lord's will that anyone should suffer, But if people measure lack and repulsion in the direction of that which represents the Divine Laws, these measure like results to them in exact conformity to the Law, "With what measure ye mete it shall be meted unto you again." The "hand of the Lord" is the Power of God's Action, the Lord being the Action of God. The Action of God does come into the external domains, as this text implies, and measures to people even as they have measured. Repulsion toward that opposed to the things of the Spirit is in order, that the Lord may draw Its own and cast out that which does not belong. That which loves the darkness can remain in darkness. The Lord does not force anyone to accept Its rulership, though some people seeing the effects of the Spiritual Laws establish belief and become receptive to the Higher Principles of Life and Being.

I3. Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. I4. But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. I5 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on.

Perga means earthy, Pamphylia means mixture of nations. It is to say that consciousness centered to the mental unfoldment, which Paul types, with which is also the quickened emotions not yet entirely subjected, moves from the hot aspect of the senses to the earthy plane or another expression of the senses, in dealing with the people. The return of John to Jerusalem is significant of the Love centering again after it has been expressing outwardly, for any quality of consciousness has its inner and its outer expressions.

Pisidia means pitchy. Pitchy pertains to darkness, which represents another phase of sensual forces which the Christians were penetrating with the intelligences they were expressing. That they went into the synagogues of the Jews would be permissible since they were Jews. That they were invited to exhort in the synagogues shows a humane spirit of the Jews to each other. It is one thing to invite one to speak and another to believe what is said, when it pertains to higher knowledges and those relating to the Spirit. The salutation, "Brethren" is used to indicate those of kindred religious worship, and since they were all in the synagogue together a certain kinship prevailed.

The sabbath day is the time utilized for religious worship. It is the time of rest from the outer things and a centering to the things of the within, or to the Spirit. This is the racial interpretation of the sabbath day, Spiritually, the sabbath day is spiritual man, or consciousness identified in the Light of Truth, resting upon the Laws of Being. It is physically-spiritually the rest from further propagating the self-consciousness and the entering into the regeneration by which the new creature in Christ is brought forth.

I6. And Paul stood up and beckoning with the hand said, Men of Israel, and ye that fear God, hearken: I7 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. I8 And for about the time of forty years as a nursing-father bare he them in the wilderness. I9 And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet.

Paul is tracing the Action of God through the unfoldment of the Jewish pole of the race in another way, this bringing down to date another current of force that relates to the race, at the time when the present unfolding forces of the Lord are having racial identity. This tracing is incidental to the Word's centralization of its forces for racial services. The Jews were symbolically called Israel and recognized God as a governing power in Old Testament times, as is shown by the historical record. Yet, this was without genuine recognition of God with men, else the presence and power of God among them could have been witnessed; but such is the tendency of the race, either Jew or Gentile to disregard the Reality because attached to the symbol. Attached to the law the Jews failed to receive the superseding Spirit by which Truth was revealed.

The older races had a greater tendency to trace all things to God, even the destruction of nations, as Paul traces. The newer generation being further out in materiality are farther away from God's relation to the external plane of living,

though the last century there has been witnessed in the race the turning from circumference to center that attunement with the Spirit of God might be made in spirit and in Truth, as the times require. The rulership of God prevails over the race in some form regardless of its recognition by the materially minded, and this is especially perceived when one becomes spiritually illumined as was Paul.

21. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. 22 And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, I have found David the son of Jesse, a man after my heart, who shall do all my will. 23 Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; 24 when John had first preached before his coming the baptism of repentance to all the people of Israel.

Saul meaning wished, and Kish meaning bow, suggests the promise of God fulfilling Itself as the people had hoped, though they did not understand the process as Paul is outlining it. David means well-beloved, and represents humanity of consciousness that is pleasing to God because it is conformed to the demands of the Divine Laws. Jesse means strong, and represents the strength of the Word's capacity to fulfil itself in the race, bringing forth David who became the seed through which the Promise of God to bring forth a Saviour for Israel could be fulfilled.

John refers to John the Baptist who went before preparing the way for the Coming of Jesus. It was through repentance that the people were changed in ideas and beliefs, and made receptive to receive the further action of God that would express by means of Jesus. A Saviour is a saving Power of God introduced among men by which consciousness may be subjected to the Divine Will and brought under Its Authority so that the REALITIES of Being may be revealed.

25. And as John was fulfilling his course, he said, What suppose ye that I am? I am not he. But behold, there cometh one after me the shoes of whose feet I am not worthy to unloose. 26 Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth.

It is to say that those who develop the love(fear) of God are the ones who can receive God's action when It comes into the race. These are prepared through ages of racial evolution to witness the fruit of the Word, as Paul is outlining. If John recognized that he was not the Christ Consciousness, but a preparer of the way, it is possible for anyone becoming highly developed even in the recognition of the Spiritual Qualities (as John was of Jesus) to know the difference between this high unfoldment and the Truth. Truth comes after that by which one is prepared, hence, comes after John, the Baptist. That John the Baptist is not worthy to unloose the shoes of Christ's feet is a figure implying that one cannot through the mental illumination of Spiritual Ideas bring the will and its forces (to which shoes and feet relate) into subjection to the Lord, except by developing the Love of the Truth and the things of the Spirit.

The Jews have always felt that the message of God was distinctly to them. This is entertained to this day, even to outlining of a plan to establish the kingdom of Israel in the earth. Paul is voicing the same sentiment. The message of God is to the Jews if they will accept It, but because the Jews constituted the pole of the race in which the Plan of God first revealed Itself and gave forth Its Message, does not imply that the Qualities of Being are of Jewish origin or fulfilment. It would have been the same if the Gentile pole had been used by the Law as the first means of the Word's revealment. Those are Christ's who are neither Jews nor Gentiles, therefore fleshly forces are unimportant before God except as means by which the godly fruit is brought forth. This is brought forth only through repudiating the fleshly.

27. For they that dwell in Jerusalem, and their rulers, because they know him not, nor the voices of the prophets which are read every sabbath, fulfilled them by condemning him. 28 And though they found no cause of death in him, yet asked they of Pilate that he should be slain. 29 And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb.

Those more centralized in their material forces are those who reject the centralized forces of the Spirit, being the chief opponents of Christ (Truth). Others more circumferential in their advancement prove more receptive to the unfolding intelligences that come into the race. This is evidenced by those occupying religious positions failing to receive the further unfoldment of the Word when it appears in the world, while those not so religiously inclined may be more receptive. Regardless of the religionists hearing of the Second Coming of Christ, through their preachers and reading, they are unprepared to receive Its Coming, even as the Jews, hearing what the prophets had said would come to pass, were unable to welcome the consummation of what they believed.

The Jews, though they found no cause of death in Jesus, asked Pilate to slay him instead of the prisoner who was guilty. While this was a necessity in the Law of Evolution, the Jews are not exonerated for having committed this offense, and it must be reckoned with before the Divine Law, either by their repentance and acceptance of Christ, or by just retribution that comes at the end of Time.

It was necessary that all that was written to occur in relation to Jesus be fulfilled, hence, the Jews, as a racial current, had a duty to perform. But the performance of that duty in hate and greed, instead of in sorrow and compassion measured against them and must be reckoned with in the Law that measures unto people even as they measure. The "tomb" in which Jesus was lain, is figuratively the consciousness of the race that is dead in trespasses and sins. The "tree" from which He was taken signifies the Tree of Life to which He had attained. His being taken from the tree is the descent of the ascended forces, their subsequent ascension being the Second Coming of Christ.

30. But God raised him from the dead: 31 and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. 32 And we bring you good tidings of the promise made unto the fathers, 33 that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second Psalm, Thou art my Son, this day have I begotten thee.

Paul traced the action of the Word through the race until its culmination in Jesus. From that point It becomes a Spiritual enactment of the Plan of God, with not so much attention paid to generations and their reproductions, as the New Testament shows. The Law of the Spirit of Life in Christ which is the Law of Regeneration enters the race with the First Coming of Christ, this making generation of lesser importance, for the Spiritual has superseded the natural with the identification of Jesus or the action of God among men.

The raising of Jesus from the dead, while denied by some historical records, these indicating that He did not die on the cross hence was not raised, does not offset the Spiritual Truth that the Christ Qualities descended into the race rise again, therefore that which was dead is made alive, this being the Spiritual Reality that nothing can change. That this Spiritual Principle would take on literal form in the First Coming of Christ, however it worked out, whether Jesus died on the cross or did not die but later walked among the disciples is to be expected at a time when the Spiritual was entering the physical domain for the first time. Those witnessing the resurrection of Jesus are those delegated to carry forward

the living Word to the race, hence, Paul was the carrier of the good tidings that the promises of God made to Israel (those in whom were the Realities of the Spirit unfolding) had been fulfilled in the revelation of Jesus and the action of God in Him.

"Thou art my Son, this day have I begotten thee." Christ is the Son of God, the only begotten. All other sons are brought forth from the First Son, who became through translation the begetting Power of God among men. At this dissolution or the dissemination of His Qualities into the race, this occurring in an action of God, though outwardly figured by the crucifixion, all those who received these Qualities were given power to become the children of God. The bringing forth of the children of God, however, is the function of Christ's Second Coming through Woman, the Mother Principle of God or the Bride Principle of Christ. She being conjoined with God and Christ fulfills the promises of God for the ages of Time through being the organism of the Word's activity.

34. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. 35 Because he saith also in another psalm Thou wilt not give thy Holy One to see corruption. 36 For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: 37 But he whom God raised up saw no corruption.

Once consciousness has attained to the Principles of Truth so as to be used universally by the Divine Will and Laws, having consummated the individual progression in the universal in Christ Consciousness, it is freed from limitation which is to be freed from the necessity of both birth and death. This was not and could not be clearly understood at the First Coming of Christ, hence, more is made about being free from death than being free from birth. To be free from both birth and death is to be freed from the necessity of seeing corruption. This is the Truth conveyed in the text but which has always been more literally seen than spiritually seen.

The Holy One is Christ. Christ is the Truth and never dies. The organism of the Word is not completed until the Second Coming of Christ, nor is death entirely overcome until the end of Time. Because the phenomena of the Word operated in the First Coming of Christ, giving temporary identity to Jesus to the disciples, after His crucifixion, the literal idea about freedom from death was set upon the operation of the Divine law. Eternal Life does not consist of consciousness remaining forever on this plane, and overcoming death is a mastering of all the forces of the material nature, by which the consciousness, spirit, soul, mind, and body is brought under the subjection of the Divine Will. Until the fourth dimensional man appears, false sense is placed upon even the Spiritual Principles and their outworking. Until redemption of the body is revealed, which is the new creature, dissolution of the remnant of the flesh is inevitable; though this dissolution finally takes place in the living death instituted in Christ consciousness by the authority of the Divine Law.

When God raises up Man he will not see corruption, that is, the Real Man is set free from the law of sin which is the Law of Birth and Death. Prior to the First Coming of Christ this Action of God had not occurred, hence it is written of David that he was laid unto his fathers. Yet, the Reality of body was not attained by Jesus so as to be manifested in Eternal Being, though the spirit of Eternal Life was attained. The formation of the Spiritual Body that goes free from sin, sickness, and death is the ultimate fruit of the Word's progression at the end of Time. It was expedient that Jesus go away. He did not remain in any super body, though the Reality of Being attained remains at the right hand of God to be joined with Christ's Second Coming as the male-female Word by which are the

children of God. The body referred to that does not see corruption is the Body of the Word, the Holy One of God, the Christ Spirit and form. Until the remnant of mortality disappears death is not entirely overcome. Since man did not make mortality but it exists through the necessity of the Creative Law, it is the Lord or Action of God that dissolves mortality and wipes out the Law of sin and Death so that it cannot be again. Yet, an ego, attained to Christ Consciousness, the goal of life on this planet, will not be born again nor pass again through the corruptible state that mortality symbolizes.

38. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: 39 and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.

The Law of the Spirit of Life in Christ superseded the law of Moses. Therefore, Jesus could give the race, through the Action of God in Him, something that Moses, through the Action of God in him in his given cycle, could not. This something is the means by which the forces of sin are wiped out. Remission of sins is to offset them, like if one remits for something it is paid for. One remits his sins by believing on Christ, this essence of belief genuinely identified permitting the Action of God by which the Principles of Being may fulfil themselves. This is the revelation of the REal State of Being.

40. Beware therefore, lest that come upon you which is spoken in the prophets: 41 Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, if one declare it unto you.

That prophesied is the First Coming of Christ, even to people despising the things of God came to pass. Paul warns them lest they be so classed. The work of God is always different in every cycle and people trained to understand and to think about the action as it has been, often reject the present being. This is because they do not know the Principles of Truth and the unfolding Plan, that manifest Its Action in each cycle according to the Progression of the race, by which the Action of the Principles is governed. The same is true today; even those claiming to be professed lovers of Truth not being able to receive the knowledges of the Action of God at this time, but preferring to believe that it comes later. If it does come later, and they do not accept it now, how much nearer can they be in a million years to the Truth than they are be now? The receiving at all times of the higher knowledges unfolding, or the willingness to receive enables one to benefit by every action of God that comes into the race, but this spirit is only present with those destined to sustain the Words activity in every cycle of progression.

42. And as they went out, they besought that these words might be spoken to them the next sabbath. 43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the Grace of God.

There are always those who are impressed with the ideas expressed, and who would like to hear more about the unfolding Principles of Truth. These are seekers though not themselves advanced sufficiently to be opened from within. These are urged to continue in the Grace or devotion to the Spirit that they may be prepared to receive the further action of God and be accounted worthy to receive the knowledges of Truth.

44. And the next sabbath almost the whole city was gathered together to hear the Word of God. 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

People are willing to hear the new things, often through curiosity. Jealousy on the part of those who hold fast the traditions expresses toward those promoting the further unfoldment of the Spirit of Intelligence. Jealousy pervades the religious circles where showing made before men counts for much. The reference in these texts to the "Word of God" and Its association with the crowds of the synagogue and churches, give rise to the idea that the Word of God is preached in the congregations of religious worshippers. The Word of God is given out only by those in discipline to the Divine Laws and who have transcended the traditional systems of living, both religious and governmental. Jealousy leads to contradiction, a refusal to hear the Truth to be expressed.

46. And Paul and Barnabas spake out boldly, and said, It was necessary that the Word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. 47. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles ,that thou shouldest be for salvation unto the uttermost part of the earth.

It was necessary that the Jews, the primal racial pole to bring forth the fruit of the Word, should have an opportunity to accept or to reject its activities. Without the rejection of the Jews the Word would not have passed to the Gentiles so as to make them central toward the Second Coming of Christ. The Jews being central toward the First Coming are made to be circumferential that the Gentiles may become central, having been circumferential at the First Coming of Christ. The Good tidings of Truth is the message of eternal life in that it pertains to the Principles that make for the Reality of Being. One attains to the capacity of ETERNAL Life by being willing to know the governing Principles of Life and Being. This one cannot be if one is not willing to be taught and to learn new things regarding the Truths of Life.

It was the mission of the followers of Christ to enlighten the Gentiles also. To enlighten is to become a light, for the salvation of God is for all people who will receive It. Salvation is freedom. Freedom is in the Laws of Truth being known. "Ye shall know the Truth, and the Truth will make you free." Freedom is from the limitations of mortality, from the Law of Sin and Death, by which Eternal Life can be identified in the consciousness.

48. And as the Gentiles heard this, they were glad, and glorified the Word of God: and as many as were ordained to eternal life believed.

Those who are ordained to ETERNAL Life and who believe on the Word of God and Its action, are not ordained by men but by the Law of God that runs through the racial current preparing those who can receive Its fulfilment. This is to say that those can believe who have the essence of the Spirit of God in them. If they have not this essence they cannot believe in the action of God at Its Coming into the world. The Gentiles, representing the opposite racial pole to the Jews, were glad to receive the services of the Word, this marking their impregnation with the Powers of God, looking toward the consummation of the Divine Laws at the end of Time by means of them.

49. And the word of the Lord was spread abroad throughout all the region. 50 But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.

The "word of the Lord" is one with the "word of God," though Lord pertains more to the outer action while God to the inner Spirit or the Gentiles. The spreading of the word of the Lord throughout all the region is the penetration of all

forces of consciousness, individually and racially, with the emanated energies of the Word. Word is used with a small w because the disciples and followers of Christ (Jesus) were not the embodied Word, therefore did not have absolute authority in heaven and in earth. They were agents in the Word's hands (powers) by which the intelligences that the Word had revealed could be passed along to those willing to advance.

It is the mortal tendency to control race sentiment through the racial leaders. The racial leaders decide what should be done, so they urge the devout women of honorable estate, and the chief men of the city toward a certain action, meant to safeguard their own positions at the expense of others. We have seen this same action in the race the last decade in regards to certain racial factors by which the mass of the race mind has been made to think according to the racial leaders' desires and thoughts, especially relating to the Prohibition Amendment. However, in the case of the text, it is in connection with religious persecution that the chief people are made to be of one accord.

51. But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy and with the Holy Spirit.

Iconium means image. Image is the impressed likeness, hence, the disciples make a turn toward the without that corresponds to what is occurring within the consciousness through the operation of the Divine Law. "Dust of their feet" pertain to the material forces that related to the districts from which they came. The disciples witness the action of the Spirit within, which in its universal activity is called the Holy Spirit. It is not that the disciples had attained, individually to the Holy Spirit as had Jesus, but because Jesus had attained It, It passed by Law of Progression to them in a universal way, they receiving the joy of serving the Lord as an evidence of their work being controlled in the Lord.

#### Chapter XIV:

And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed.

The Jews and the Greeks are two racial currents that furnished receptivity on the part of some of their members, to the Lord's Action by means of the disciples. The place of worship, occupied by the Jews, the synagogue, was opened to the disciples, and the multitude, representing the many forces of consciousness, is receptive to the teaching. This literal fact in the First Coming of Christ is counterbalanced by the spiritual fact of the Second Coming of Christ, that a multitude of forces as states of consciousness would be silently receptive to the unfoldment of the New Order, some directly and some by repudiating the forces of the Old.

2. But the Jews that were disobedient stirred up the souls of the Gentiles and made them evil affected against the brethren. 3 Long time therefore they tarried there speaking boldly in the Lord, who bare witness unto the word of his grace granting signs and wonders to be done by their hands.

There are always those in the race who are opposed to the new ideas and Principles unfolding, and if, having places of authority, they use their influence to stir up agitation and animosity against those promoting the higher advancement. There are people who are influenced by what others think, therefore the disobedient Jews stirred up the Gentiles who were willing to think evil of the disciples, because they were in ignorance and repulsion to the higher advancement. There are always weaklings who are influenced by those more positive and who can control them to their harm.

But when antagonism is directed toward one doing a God-ordained work, it is

the duty of those so working to face the situation and offset it if possible, there fore it is written "Long time therefore they tarried there speaking boldly in the Lord." meaning that because of the persecution directed at them, they remained to proclaim the Truth. It is never well to run away from an issue, for many of these factors that arise in the outworking of the Divine Law is for the purpose of mastering the adverse forces, hence, the adversary must be met and coped with . in order that Truth may gain a victory.

"Signs and wonders" attended the action of God in the First Coming in a marked way, for the reason that the penetration of the external domains with the Qualities of Being for the first time causes the sign to be manifested by which those serving the Lord may witness the effect of the Lord's activity. This is the case in Christ's Second Coming, both as to the individual and the universal progression. These signs help consciousness to witness the Reliability of the Inner Laws in their application to the plane of effects, and also aid in inviting the interest of many.

4. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. 5 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to treat them shamefully and to stone them, 6 they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round: 7 and there they preached the gospel.

Lycaonia means wolf land, Lystra means dissolving, and Derbe means sting. Wolf land pertains to the forces of materiality that are as thieves against the sheep or innocent qualities of consciousness unfolding from the side of the Spirit. "Dissolving" pertains to that which is breaking up, therefore it is to say that consciousness that is breaking up, having been developed in materiality(wolf -land) is feeling the sting of material forces (Derbe), hence is ready to receive the new message that is identified as the gospel. Gospel means good news and pertains to the Lord's message, that is, what is gained in consciousness through the action of God (Lord).

On the dual plane of progression a duality exists which is a division. This dividing arises in connection with many things and is especially distinct as respecting matters of religion. The operation of the Divine Law is to make a division, and by means of the controlled duality to manifest the spiritual fruit. The rulers make an attack against both the Jews and the Gentiles who are friendly to the Spiritual Cause. SToning was a common method of punishment in these days, though it signifies the attack of the adverse forces against the Spiritual Qualities, which attack though inwardly in relation to the controlling Law, takes outer form as being stoned.

8. And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. 9 The same heard Paul speaking: who ,fastening his eyes upon him, and seeing that he had faith to be made whole, 10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked. 11 And when the multitude saw what Paul had done, they lifted up their voice,saying in the speech of the Lycaonia, The gods are come down to us in the likeness of men.

The feet typify the agents of action in relation to the earthly plane. They represent the will, the motive power of consciousness. The will is the capacity to do, and doing is the means by which the knowing is made being. The disciples are carrying forward the Word of God, hence are acting in the will. It is not that they are under Divine Will, like Jesus, but that through their developed love and wisdom they are willing to give themselves to the promoting of the Cause of Truth, this being the will of men in subjection to the Divine Will in Its

services. The healing of the man, impotent in his feet from birth, never having walked, is an outpicturing of the mastering of the will of the flesh (action of the feet) in its motive or active power, which has already taken place within the consciousness of the disciples. What has been attained within the consciousness must be identified in the without, that the Inner Laws may have expression both within the individuals attuned to it, and to those attuned to these individuals. In this way the central and circumferential activity of the Lord is carried forward.

The "fastening of his eyes" upon the lame man, by Paul, is a figure of consciousness centered toward that in the without that is to receive the action centered within one capable of serving in identifying the action of Divine Laws. The eyes are comparable to the broadcasting station, the means by which the inner qualities are emanated in their spiritual powers. This is a literal fact as well as a spiritual one. This is to say that this emanation actually takes place, like the rays of the sun are projected from the sun. This is visible at night, from the eye, as rays of light, and have been witnessed by the Writer.

Healing demands concentrated faith in a given direction, as well as obedience to what is given to be done. Hence, the command, "Stand upright on thy feet" is followed by the fulfilment of the command. The "loud voice" incidental to speaking the word of Truth, that attends healing, represents the power of the Word going forth, and carries with It energies that go out by means of voice, there being power in the spoken Word of Truth when one's spirit is one with It.

The Spiritual effects are traceable to Spiritual Causes. The gods are associated with the Spirit. The gods are the Qualities of united Wisdom and Love, the emanated Qualities of the Word of God. These are associated with the godly results in the minds of the multitude of the Jews. The gods reside in the realm of the Spirit, hence, their action among men is as though they have come down, or descended. Men represent the outer aspects of consciousness developing for the purpose of attaining united Wisdom and Love, or to become the god state.

I2. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. I3 And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. I4 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out I5 and saying, Sirs, why do ye these things? We also are men of like passion with you, and bring you good tidings, that ye should turn from these vain things unto a living God, Who made the heaven and the earth and the sea, and all that in them is: i6 who in the generations gone by suffered all the nations to walk in their own ways.

Because Barnabas was named Jupiter, and Paul Mercury, people use these texts as a basis of saying that this was a movement of planetary forces and that the men themselves either did not exist or did not count before the Divine Law. This is said in ignorance of the interrelation of Man and the Universe. The movement of God is directly in Man, but an equivalent movement occurs in the universe or planetary forces. Jupiter means father Jove and Mercury pertains to the god and the planet. No doubt at this time these planets were particularly related to the earth, and the movement of God in the planet Earth was also directly related to the planets of Jupiter and Mercury. In the race, this movement was carried out by means of Barnabas and Paul.

The universal action of God is planetary, that is, operative in all planets when operative in one, they being united to each other in the Divine Plan like the consciousness of the ego is coordinated to Christ, the Central One of all. No doubt, twelve planets coordinate with the Earth, and form a planetary system by which

the Plan of the Universe works out. The completion of the individual in the twelve centers of consciousness, male and female, which is Man and Woman identified at the end of Time is the signal of the completion of the universal system at that time. While one of the twelve planets is somewhat doubtful yet is maintained by some that the twelve planets that make up the universal system have been identified.

That a temple of Jupiter existed would signify interest in this planet at this time. The priest of Jupiter is inclined to sacrifice the multitude because of its interest in the Truth. Sacrifice is a name applied to violent death, when prompted by spiritual impetus. The Law of Sacrifice was especially operative at the First Coming of Christ, and while it always relates to Christ, yet, the completion of Christ's Second coming and the subsequent adjustment offsets the necessity of further sacrifice.

One, serving the Cause of God in the earth, is always appalled at the ignorance and maliciousness of the multitude, at its greed and jealousy. That Paul and Barnabas, when they heard of the thought of making a sacrifice, would rent their garments, is a figure of the repulsion those serving the Spiritual Cause feel toward those who violate that cause by their ignorant thoughts and actions. Those who serve the Spiritual Cause seek to invite the interest of the multitude, and to rebuke the tendencies of mortality, showing that because all the nations have been permitted to walk in their own ways in the past does not imply that they should always be wilful and perverse in their treatment of the things of God.

Those who serve the Cause of God in the earth have the same feelings and thoughts to overcome and master, as do all other people. Because they have advanced to the Spiritual does not imply that they feel less, for the more advanced one becomes the more sensitive one becomes, yet, the more in control are all the forces of the consciousness within and without. The "living God" is the action of the Word among men. When the Word is not active It is as though It were not, hence, is not a living, active factor in the lives of men. The Word has a negative aspect in every cycle until the end of Time, and for this reason It is recorded that it is expedient that Christ go away, that is, withdraw from action among men. The living God is the controller of all, the heavens or invisible forces, the earth or formed plane, and the sea, that which is to be formed. God suffers all nations to walk their own way, that is, be active in their self states that they may by this method of progression become receptive to know God and Its Laws, having developed faculties of mind and heart for this purpose.

17. And yet he left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness.

God has Its identified action by means of Man, and raises up Its witness from the race at different times of Its unfoldment. The "rains and fruitful seasons" given by God represent the activities of the Spirit at definite times in the race. This is a time of rejoicing in the race, the means by which the heart or love nature is replenished for another unfoldment. The goodness of God is measured by the activity of Divine Laws, without which the race would perish and advancement would cease.

18. And with these sayings scare restrained they the multitudes from doing sacrifice unto them.

"Doing sacrifice" consisted in the destruction of those powers that served the Lord, this being necessary at this time of the race's unfoldment. This arises in the natural antagonism that exists from the material plane of existence toward

### III

the unfolding Spiritual. Those who serve the Spiritual are sacrificed in order that the law may be set up of sowing and reaping, by which the material plane of existence itself is eventually sacrificed in order that the Spiritual may be revealed. This sacrifice of the material comes at the end of Time, when spiritual sacrifice is superseded with Spiritual victory, or the revelation of the seeds of God sown into the race through the ages of progression in Time.

19. But there came Jews thither from Antioch and Iconium; and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

The natural antipathy emanated from the antichrist factors toward the Christ representatives took form as natural violence, this being stirred up by the teaching expressed by those representing the works of the Spirit. The stoning of Paul is a literal occurrence, though in the Second Coming of Christ this antagonism consists of attacking forces on the invisible plane of progression, the stones taking the form of adverse forces felt and thought; though there is also some outer persecution to all those who serve the Cause of God among men, because the heart of the race is evil and repulsive toward the projection of the Truth.

The Jews are especially delegated in the unfoldment of the race to attack the advancing forces, first spiritually, and last materially, this giving rise to persecutions directed at them at the end of Time; for which they should be prepared, if they know anything about the Laws of Karma and the fiats of the Almighty, which render back according as people render.

20. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

One serving the Higher Cause among men may suffer inconveniences and persecutions, but is always protected in some manner until the work to be done is completed. The disciples standing about Paul typify the sustaining forces that are in discipline to the Spirit, these sustaining one in times of trial. "To enter into the city" typifies the centralization of the forces of Paul, after having been drawn to the circumference and expressed. Derbe means sting, while Barnabas means son of comfort. The movement of Paul toward Derbe is another action toward the without from whence comes the attacking forces of antichrist (sting of the serpent), though coupled with this is that relating to the Love of the Lord (Barnabas) which comforts and sustains.

21. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, 22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the Kingdom of God.

Until the material nature is mastered, those spiritually unfolding must wage war against the adverse forces, this giving rise to persecutions and tribulations. This has given rise to the idea that through "many tribulations we must enter into the Kingdom of God." The Kingdom of God is the realm of Principles, the consciousness of the Reality of Being. The New School of Religion that has come in the last century preceding the end of Time attempts to preach a joyful religion and to offset the idea of tribulations for the Kingdom of Heaven's sake. These are never offset except as the ego masters the adverse forces and enters into the Realities of Being, for all who follow Christ suffer the likeness of His death that they may attain to the likeness of His Resurrection.

There is a suffering according to the Divine Will which is for the purpose

of spiritual victory, but only those who have died to the self desires come under the Divine Will and enter these fires of purification and redemption. The joyful religion of the New School of Thought pertains to self advancement in which the good takes supremacy over evil because the time has come for the Lord's victory to be gained in the world; but this does not exempt those putting on the spirit of Christ from passing through certain stages of growth by which the Divine Will reveals the Reality of Life and Being in the consciousness. Those who deny this necessity, and many students of the New School do deny it, are still in the self-sense, intent upon personal gains, and know nothing about the mystical death with Christ that those having Christ undergo in order that Life and Being may be manifested, and victory of God revealed among men.

Paul taught the gospel of the good news of the Principles of Christ or Truth. While this was not absolutely expressed except by Jesus, yet it was sufficiently present with the disciples to invite interest and faith, thus adding many who were willing to come under the discipline of the Spiritual Laws and become disciples. These were admonished to continue in the faith even if tribulations arose. In the symbol, which these followers of Christ represented, the tribulation was outer, but in the last day as the Reality works out, the tribulation is first within the consciousness of the ego who takes victory over the material forces through the knowledge of Spiritual Laws. This tribulation may have reflections in the without for universal purposes, but the brunt of attack at the Second Coming of Christ is inner, in contradistinction to it being outer at the First Coming of Christ.

23. And when they had appointed for them elders in every church, and had prayed with fasting, they commanded them to the Lord, on whom they had believed.

The organization of the church system of the Christian religion, common in this day, was the symbolical reflection of a Spiritual Organization to arise at the end of Time bringing forth the Body of Christ, the many members of the One Church of Christ (Truth). Prayer with fasting is that communion with God by which one refrains from attaching to forces from which one prays to be free. The commanding of those having the faith of Christians to the Lord is that fellowship by which those of like minds are conformed to the same spirit. The Lord is the Laws of Being but exists to those whose faith alone holds them to the things of the Spirit as a Spirit of progression, governing the lives of people.

24. And they passed through Pisidia, and came to Pamphylia. 25 And when they had spoken the Word in Perga, they went down to Attalia; 26 and thence they sailed to Antioch, from whence they had been committed to the Grace of God for the work which they fulfilled.

Pisidia means pitchy, Pamphylia means mixture of nations, Attalia comes from the root increased, while Perga means earthy. All these names imply forces relating to the material plane which is the recipient of the Light that goes out as the Word of the Gospel is preached. The Word is the Light, and It must be received by factors of darkness. Antioch is the center of the Christian activity and comes from a word meaning opponent, that is, a factor of consciousness opposed to the forces of the world. It is at Antioch, the centre of Christ forces that grace and love are emanated to the disciples. Antioch is to the disciples and their unfolding activities of the Spirit what Jerusalem was to Jesus at His Time; the central throne of power.

27. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles. 28 And they tarried no little time with the disciples.

It is the tendency of those of a like faith to gather together for exchange of ideas by which faith is stimulated. This is one of the functions of the church, and is so identified with these early Christians. The tendency of people to tell each other what God has done for them is still present, though this is now superseded with more universal Truth, though appearing especially in the testimonial meetings of the New Thought School of Religion in these latter days. The final telling of the faith is in the life when the works of Truth are revealed as the thought, word, action of the believers. This is liveable Christianity in contradistinction to one built on faith and belief which take form as words and methods of outer devotion, common to the early Christians.

The Gentiles were the opposite pole of the Jews, and the going forth of the word in their direction marked the beginning of the penetration of the circumference of the race with the Light of Truth. Prior to this time the activities of God had been centered to the Jewish pole of the race, but in the passover of Jesus from the Jews and the calling of the disciples to serve all nations (Gentiles), the direct action of God passed from the Jews to the Gentiles, by which both poles would be controlled to the Divine Authority and made to serve the Cause of God among men.

#### Chapter XV:

And certain men came down from Jerusalem and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved.

"Brethren" is a name applied to people of certain religious tendencies or groups. These certain men are not the disciples but other teachers who inhere their faith in the tenets of Moses. Circumcision was common to the Jews and had carried down from Moses and the early patriarchs as a necessity toward righteousness. In Reality, circumcision, the cutting off of the foreskin of the penis of the male, was a sacramental rite, whereby the sexual powers of the Jewish males were subordinated to the authority of the church, this being a rite of the church. The Church typified Christ, the Truth. This was gained by Jesus Who was the epitome of the Jewish forces subjected to the Spirit of Truth, and who attained to the Reality of circumcision, that of the pure heart by which consciousness was made at-one with God. It is the circumcision of the heart that is a saving power, not the ritual practised by the Jews, though they did not recognize the difference between the reality and the symbol, according to their teaching.

2. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Whenever a new idea carries over to the consciousness of man from the Spirit, there is always the tendency to dispute and argue, even checking up the matter with those believed to be in authority. Such was the situation that arose at this time between those who held to the letter of the Law, and those who were unfolding in the Spiritual Realities, but who had yet to master the forces of the letter and those who promoted it.

3. They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

Phoenicia means land of palm-trees, and Samaria means watch mountain. All external places are aggregation of forces which are primarily in the consciousness. When the Divine Law is operative the within and the without are joined, hence the tendency of those serving the Cause of God among men to be placed in certain local-

ties that represent certain aggregation of forces that are also being used in the operation of the Divine Law. This accounts for the disciples passing through these so-called towns, there being no chance in the activities of life.

These localities represent the abode of the Gentiles to whom the disciples were ministering. It was a time of joy for the Activities of God to pass into the Gentile pole of the race, which was the beginning of the two poles of mortality being balanced and worked out together, by which there would be no more two but only Israel, the Reality of Being. This is manifested at the end of Time and the Plan of God is associated with people and places which aggregate the forces and qualities needful to permit the Action of Divine Law (Lord).

4. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

Those who inhere faith in the old phase of advancement always attempt to place a check upon those imbibing the spirit of the new progression, especially when this progression is spiritual and suggestive of a marked change. Those inhering in the old forces want to keep to the latter, and unite the old with the new, not perceiving that the Action of God calls for new things entirely different from that formerly expressed by these powers, for it is the Lord for whom all things and by whom are all things. Circumcision being a Jewish rite that was considered essential to salvation was still thought by those adhering in the old forces to be essential by which the faith of the Gentiles would be actually established. However, because the Jews practised circumcision was no authority for its practise by the Gentiles. That the Jews practised circumcision would indicate that the Gentiles, the opposite racial pole, would not practise it. The Jews inhere their faith in the laws of Moses, but the Gentiles inhere their faith in the Laws of the Lord, the former relating to the Old Testament or Covenant and the latter to the New Testament or Covenant.

6. And the apostles and the elders were gathered together to consider of this matter

The matter to be considered was that of whether the rite of circumcision should pass over to the Gentiles, who were being joined with the Jews in the belief in Christ. The "apostles and elders" are the authorities of the church who make decisions as to their following.

7. And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. 8 And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; 9 and he made no distinction between us and them, cleansing their hearts by faith.

Peter had been selected through the Authority of Christ to bear the news of the gospel to the Gentiles, therefore his calling the attention of the Jews to this fact to indicate what he had to say had weight and power. The Gentiles received the Holy Spirit which was the racial passover of the Spirit of Christ. The disciples, of the Jews, were given to serve the Gentiles, thus serving in carrying the Spirit of Christ over to the other racial pole. There is no distinction between the Jews and the Gentiles before the Divine Law, as both are poles of each other, and neither one the Humanity that is to partake of the Reality of Being, this being made of those who have transcended the duality of nature and who have put on the Spirit and Reality of the Christ Self.

I0. Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? II But we believe that we shall be saved through the grace of the Lord Jesus,in like manner as they.

Peter makes the declaration that it is not through circumcision that one is saved but through the grace(love) of the Lord (Laws) Jesus ( Divine Humanity),even as were the fathers of the past saved. The yoke of circumcision is placed upon the race by men, and the disciples that passed beyond this ritual to the grace of the Lord, were not able to bear this yoke, hence, objected to its being placed upon the Gentiles who were putting on a like faith and who were being cleansed at heart. The cleansing of the heart is the Reality of which circumcision is the symbol, for circumcision must be of the heart to avail much. To be saved it to be conformed in consciousness to the innate Laws of Being, by which they can manifest in one the Realities of Being, or the New creature in Christ.

I2. And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles thru them. I3 And after they had held their peace, James answered, saying, Brethren, hearken unto me; I4 Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for His Name. I5 And to this agree the words of the prophets; as it is written. I6 After these things I will return, and I build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up; I7 That the residue of men may seek after the Lord, I8 Saith the Lord, who maketh these things known from of old.

The silence of the multitude indicates their receptivity to what is said by the disciples. Barnabas and Paul minister unto the Gentiles, showing the signs and wonders that have taken place through the ACtion of God, this always being of special interest to those who look to the outer effects because not knowing the Inner Principles. Signs and wonders always attend a new Action of the Word, hence the movement of forces at the introduction of the Powers of God into the Gentile pole of the race, and which were witnessed by Paul and Barnabas.

James called attention to how the signs conform with what has been prophesied to occur. The visitation of God first to the Gentiles pertains to the movement of God directly in the consciousness, without the use of rituals and command -ments, such as the Jews had received. While the Jews produced the organism of humanity with which God could conjoin, this organism being called "Jesus" or "God With Us," the direct passover of the Spirit of God to the Gentiles was the first racial movement of God; the movement in the Jews to cull out Jesus being the individual operation of the Divine law.

According to the prophesy, the Gentiles were to furnish a group of people who were to put on the Qualities of Being (for His name). The return of the action of God implies that God has already acted in the Gentiles, but this is as Principles and fact, for since the Fruit of God is first revealed, racially in the Gentiles, the Principles are first identified to apply to this racial pole. "After these things" pertain to the outworking of the Divine Laws by means of the Jews, when the Word passes over to the Gentiles. The "residue of men" pertains to those left who have the capacity to look unto the Lord for freedom. Both the Gentiles and the Jews are to be built up, and made to partake of the Spirit of Christ in their time and order.

David means well-beloved. The building again of the tabernacle of David is the restoration of consciousness to the Love of the Lord, by which the realities

of being can be revealed. This requires a seeking after the knowing of the Laws of God (Lord) by those who love the Truth, that the Lord or Divine Laws may have conscious contact with those who have the faith of the Spirit. The Plan of God is known from olden time, though it is only when some aspect of the plans work out that it is really known, and called to mind.

19. Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God; 20 but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. 21 For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

It is the judgment of the disciples that the Gentiles who turn toward God should not be troubled in conforming to the letter of the Mosaic Law, but that they be admonished to purify themselves from certain forces of the world to which they have been subjected, such as the worshipping of idols, fornication, violence and killing. The Jews had had the laws of Moses preached to them every sabbath, but the Gentiles were a godless group who not adhering in the Jewish religion were thought to know nothing. Yet, because they had no literal attachment, religiously, would be more receptive to the gospel once purified enough to receive it. To turn to God is to begin to believe in the Governing Power, and to learn to make contact with It. This is taken through faith, which begets love and by which is understanding. The turning to God involves the turning away from the things of the world formerly worshipped and adored (loved).

22. Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren:

The sending of the disciples' following to preach the good news given out by the disciples is the primal idea by which the sending of missionaries originated. It is symbolical of passing the ideas along by means of mind, but since mind has not yet become universal in its spirit, as in the latter days of Time, it is necessary to make the physical contact; hence physical means are employed.

Silas means woody. Judas comes from a root meaning praise, representing the exalted state of self-consciousness, receptive to higher ideas, however. Men signify the intelligences of self-knowledge, hence the choosing of men to pass the knowledges along that were imparted by Paul and Barnabas. Antioch represents a centralization of forces to the disciples, even as Jerusalem represented to Jesus. It is an outer centralization of which Jerusalem is the Inner.

23. And they wrote thus by them, The apostles and the elders, brethren unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting: 24 Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom you gave no commandment; 25 it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ.

The coupling with Paul and Barnabas other men to spread the message of the Spirit required that these men be tried and tested, hence, there is the tendency to be willing to lay down one's life for the Cause of Christ by which one is qualified to serve toward pointing others to the Truth. The apostles and the elders at Center represented a centralized group. These send greeting to those at circumference, these constituting two poles of religious progression at this time. There are always those who go out with the new ideas who preach words detrimental to the hearers, while there are those appointed to serve who render the real service.

When the religious message is outer it is possible for those so serving to choose others to send forth, but when one is called of the Spirit within only the Spirit can send one forth. In this is the difference between serving the spiritual Principles and the religious tendencies of the world. Many words, not having any basis in Truth, when projected as religious messages, only trouble the hearers, bringing forth a like untruth and chaos. As a result the religious forces of the world are of no higher caliber than is the developed mortal mind. But those who give the messages of Truth are called of the Lord, and appointed to bear witness in words because they have already borne witness in the life. From these the qualities of Truth are emanated. But in this historical time, to which the texts refer, the symbol was identifying, and the religious service of some of a group to another, was promoting a distinct action later to encompass the world with false teachers and false doctrines.

27. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. 28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

Judas and Silas, sent to carry the message to the Gentiles, are admonished to give instructions in the necessary things. Inasmuch as this is a religious service the tendency is to urge renunciation of the detrimental things of the external nature, this being a moral teaching of a nature of that taught the Jews from the Mosaic Law. The disciples or apostles, led of the Holy Spirit, make the decision as to what the Gentiles should be taught; this leading is not the absolute, but the relative, therefore fits in with the conditions of the times and the development of the consciousness of those dealt with. This is not the actual leading of the Holy Spirit, but the symbolical.

It is always well for those seeking to progress in the direction of the things of the Spirit to refrain from the common discords of mortality; as in this day, enumerated as that "sacrificed to idols," fornication, blood and things strangled. The word strangle was used at this time to indicate suppression and repression of the teachings of the Spirit, and probably refers to this. If one will transcend the mortal limitations one will open oneself to equivalent advancement from within. This is the law of progression at any time.

30. So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. 31 And when they had read it, they rejoiced for the consolation. 32 And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. 33 And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth. 35 But Paul and Barnabas tarried in Anfioch, teaching and preaching the Word of the Lord, with many others also.

Those sent forth by the apostles in charge performed their mission promptly, this being necessary in any service. Having been given a message to give to the multitude, they gave it, showing obedience to those served directly. A message of advancement always brings consolation. The Gentiles are consoled for the consideration given them by the Jewish teachers in the identity of the apostles.

A prophet is one who foretells what is to be, having some illumination from the higher powers within, though there is a fallacious prophecy that issues from the imagination of the mortal mind. To exhort is to speak of in terms of devotion, but not necessarily in any higher knowledge, for one given higher knowledge preach-

es that given, but the exhorters are emotionally attached to the higher teaching. The confirmation was equivalent to baptism, though of a nature as to not include water baptism. Having delivered their message, and fulfilled their service, Judas and Silas could go in peace, and be returned to those from whence they came; this typifies any service that is done in obedience and faith bringing peace, and good will, permitting one a fuller contact with the Center from which issued the messages given.

That Paul and Barnabas remained at Antioch, the outer centralization of forces, preaching the Word of the Lord, and teaching, indicates two poles of forces, those that are central and those that are circumferential. Those remaining at center preach the Word of the Lord, that is, give forth more directly that which is given from within; while those at the circumference do the circumferential world of projecting ideas and confirming the faith of the people.

36. And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the Word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark. 38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. 39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus: 40 but Paul chose Silas, and went forth, being commanded by the brethren to the Grace of the Lord. 41 And he went through Syria and Cilicia, confirming the churches.

The parting of Paul and Barnabas signifies that necessary separation that arises between any two on the mortal plane, by which one carries forward the real service and the other does the secondary work. Cyprus means fairness, while Syria means high. Cilicia means rolling. Spiritually interpreted, Barnabas trended toward the feminine or negative pole of expression while Paul, having reached the high point of progression, took up the active work of carrying forward the unfoldment of the word of the Lord, as later scriptural texts also prove. Silas meaning woody, pertains to that relating to growth in nature, therefore coupled with Paul, those whose growth in nature permitted, can receive the messages of Paul.

#### Chapter XVI:

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess that believed; but his father was a Greek. 2 The same was well reported of by the brethren that were at Lystra and Iconium.

Derbe means sting, and Lystra means dissolving. Timothy means honoring God. It is to say that Paul, the chosen vessel through which the word of the Lord would have fuller unfoldment, according to the Plan of the Law, now comes into that consciousness of the race in which is felt the sting of mortality, and which is ready to be dissolved in the presence of the higher action of the Divine Law. Yet, that Timothy was there, is representative of one who is ready to honor God and to receive the Word. This one, Timothy, is the result of the mixture of the racial forces, evidenced by his being the offspring of a Jewess and a Greek. The brethren refers to those adhering faith in the spirit of Christ, making up the early Christians (so-called). Iconium means image, pertaining to ideals.

3. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts; for they all knew that his father was a Greek.

Paul, given to express the services to the Word of the Lord, makes a concession to the people, when he chooses Timothy to go with him, as is the necessity when working in outer ways with people in the without. That which the Spirit cho-

oses must follow the Spirit, hence, the figure of the necessity of Timothy chosen by Paul going with him, identifying a like service.

4. And as they went on their way through the cities, they delivered them the decrees to keep which had been ordained of the apostles and elders that were at Jerusalem. 5 So the churches were strengthened in the faith, and increased in number daily.

Those representing the centralized forces of the Spiritual service, called the apostles and elders, are those who decide what is to be taught and the word (decrees) to go forth, this being necessary in any assemblage partaking of the spirit and organization of the world. There must be heads that govern others. The churches pertain to the organized groups of early Christians (so-called; because the real Christians are manifested at the end of Time as those having the Spirit of Christ), who were united in devotion to certain tenets and decrees given out by their governing heads. From this, church organization and discipline sprang up and characterize the world of religion today, though being more literal in its spirit and more removed from the word of the Lord.

6. And they went through the region of Phrygia and Galatai, having been forbidden of the Holy Spirit to speak the word in Asia; 7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; 8 and passing by Mysia, they came down to Troas.

Phrygia means barren, and Galatia means that which is prominent. Asia means eastern, Mysia means beech land. Bithynia is a capital city, meaning chief. The Spirit of Jesus is the Lord of this planet, this being felt by those primarily associated with Him, or connected with the passing along of the Word. People are led of the Spirit of Jesus when performing the Word's services, even as the spirit of the first principles of mathematics invades all the principles that follow.

Troas is a city of commerce and represents the more external forces of consciousness. Asia meaning eastern, pertains to the inner forces, but not the inner of the Spirit but the inner of the racial consciousness. These would be the dark forces that the disciples were forbidden to minister to. Barrenness is incidental to consciousness when the time has come for a Higher Spirit to permeate it. The race consciousness reaches high points of materialism when the time has come for the introduction of higher powers into it, this being the fact at all times of the race's progression, though the height at the time of Paul would not be the height that is reached today.

8. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.

Macedonia means extended. The extension of the Word was Its being carried to Macedonia. The vision is given by night to those not yet sufficiently illuminated to be taught directly through the Wisdom and Love of consciousness. Vision has its place in the consciousness, but was especially the means of conveying super ideas in the time of the First Coming of Christ, to those not yet sufficiently identified in Wisdom and Love to know the Truth. Consciousness makes its own conclusions as to what visions mean, and acting upon the highest beliefs for the service and good of others, performs some worthy service. It is only where vision and impressions lead to violations of the highest known intelligence and ideals that they are of low origin, and not sanctioned of the Higher Spirit.

II. Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, A Roman colony: and we were in this city tarrying certain days.

This is a literal description of a journey, but all geographical places signify aggregation of forces, hence, the significance of these names give a clue to the forces contacted. Samothrace comes from a root meaning height, Neapolis means new city, Philippi means city of Philip, and represents a centralization of forces that have been tamed or domesticated. A Roman colony related to the Catholic religion, or what was known at that time under another name but which later showed the Catholic spirit. The enmity of these early religious groups was directed at the early Christians, and thus the Gentiles were opposed by the Jews though the Gentiles that were in the spirit of the opposition were in many instances Romans.

I3. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together. I4 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us; whose heart the Lord opened to give heed unto the things which were spoken by Paul. I5 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Lydia means Lyddus land, a formed plane of consciousness that is chief or first. Thyatira means burning incense, and pertains to the soul forces that arise when an increased devotion enters the heart. The woman pertains to the soul consciousness that must also be progressed in the direction of the love of the Spirit. The geographical forces of the universe are a replica in the earth of the Plan of the Creation in the heavens, the sojourn of Paul being a movement of the Word from one plane of consciousness to another, even as it had been in Jesus, though with Jesus He was absolutely controlled in the Word, while Paul is objectively serving Its activity by making himself active in the Lord's service.

The opening of the heart to a higher teaching implies the necessity of one's giving heed to that heard and expressing in word and conduct in a different manner. This is called conversion on the religious plane, though it is the truthness of character expressing in relation to the natural man. This is to say that one is expected to be fair and true, whether he or she has religious awakening or not, there always being ideals thought and known to which one seeks to attune. Conversion is attended with baptism in the religious rite, hence, the woman called Lydia was baptized, she and her entire household (forces of consciousness). An invitation goes out from that receiving the Action of the Spirit, through devotion to its cause, toward those serving this Cause, this leading to a religious practise of inviting the preacher to Sunday dinner, or to abide in the house.

From a purely religious standpoint, worldly in its nature, these literal rites are suffered to be so, and the material fellowship developed; but when one has put on the consciousness of Truth and embraced the Spirit of the Word, one is expected to put away the ritual and customs of religion. The Writer was besieged with invitations, when She first came to Chicago, to "come into my house and abide" from those feeling at one-with the Spiritual Principles taught. If they had been at one the invitations would not have been made, since Truth puts away these literal expressions. One cannot serve the Spirit spiritually, and people in a literal way, for allegiance to the Spirit within makes it necessary that all who love the Spirit bear a like allegiance. Fellowship of Christians consists of unity in the Spiritual Principles. We are farther removed today from the external rite and letter than ever in the history of unfolding consciousness.

16. And it came to pass, as we were going to the place of prayer,, that a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying. 17 The same following after Paul and us cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation. 18 And this she did for many days. But Paul, being sore troubled , turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

Divination pertains to the psychic, and is of a low and a high nature. However be its nature, it is rebuked by one serving the Word, for it constitutes a service rendered to other spirits than the One Divine Spirit, and a violation of the First Commandment, "Thou shalt have no other gods before me." Students of Truth have no excuse to offer when consorting with fortune-tellers,soothsayers of the present day. Everyone is entitled to the spirit of investigation and may even investigate these matters, but such a one does not place dependence upon the psychic spirits, nor is any intelligence person governed thereby. Because some of the things divined become facts is no reason why one should put any faith in the psychic spirits, for a material fact is not necessarily a truth.

The disciples or apostles were servants of the Most High God, as the diviner divined, but this did not prevent Paul's rebuking the spirits of intelligences that did not lean upon the One Spirit, and so he cast out the spirit in the name (Quality or character) of Jesus Christ, proving the supremacy of the Spirit of God over the spirits of the world, for "it came out of her that very hour." Those claiming devotion to the Spirit of Christ are not offering any of their energies to the psychic spirits, but rather cast them out that the One Governing Intelligence may be established, by which the Love of God is identified and the Reality of Being is manifested. Allegiance to the Spirit of Christ offsets allegiance to all other spirits less than the Truth.

19. But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, 20 and when they had brought them unto the magistrates, they said, These men being Jews, do exceedingly trouble our city, 21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans.

The Romans are still the chief defenders of the psychic forces that obstruct the free and perfect expression of the Spirit of God in the earth. They are still placing their dependence in external magistrates and religious potentates rather than in bearing allegiance to the Spirit of Christ. They still promote their psychic sorcery in the name of religion for monetary gain, and are still offended if these evil spirits are cast out in the name of the Lord, especially when it pertains to cutting them off from monetary supply. These psychic worshippers are masters of a mass of people, principally, fortunately, in Europe, and hold them in low planes of progression so as to fill their coffers with ill-gotten monetary gain.

22. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, cast them in to the inner prison, and made their feet fast in the stocks.

The multitude of Romans, adhering faith in the sorcery of the world, posing in the name of prophecy or religion, are always wroth when their gods are broken down and the people are taught a higher knowledge. Wishing to hold their power in the world, they seek to persecute those responsible for the uncovering

of their delusions, this giving rise to antagonism on the governmental and the religious planes of expression. All are Romans at heart who adhere their spirits in the forces opposed to Christ, and who resent a higher knowledge being brought to the people over which they preside as masters. These are present today in all groups and assert their hellish influences to hold their own against the unfolding Intelligence of the Lord.

Those serving the Cause of the Lord are the ones who are made to suffer for so serving, especially when this service disturbs the mortal consciousness and brings its money-making schemes, promoted under the name of religion, to exposure and annihilation. If the Cause of the Lord did not touch the world of monetary power, all claiming to Love the Lord would be happier, except those established in understanding of the relation of all things to the Truth. That those who serve the Divine Cause are made to suffer for this service, at the hands of those opposed to the Divine Plan and Cause, is one thing that is to be adjusted at the end of Time, with the vengeance of the Lord falling on those who adhere to the love of the spirits of the world in opposition to developing the Love of the One God and Spirit. This vengeance and balance are demanded in the consciousness on one knowing the Truth, at the end of Time; for it is at that time that the slate of progression is cleaned, and the authority and rulership of the Divine set up in the earth.

While the persecution today does not take the form of binding the feet in stocks, yet persecution toward one serving the Divine Cause is still present, often arising from those claiming to love and serve that Cause. These are the Romans who are today opposed at heart and in their spirits to the reign of Christ, though outwardly they may appear to agree with the Truth expressed. It is the forces within the consciousness, opposed to Wisdom and Love of a Divine nature, that every student is covenanted to master and overcome, if one would be worthy before God and be freed from all that makes for the lie.

25. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; 26 and suddenly there was a great earthquake, so that the foundations of the prison house were shaken: and immediately all the doors were opened; and every one's bands were loosed.

Nature was subjected to the Law of the Lord in the First Coming of Christ, and is always disturbed, disturbances such as earthquakes and volcanoes, storms and floods occurring because of the penetration of the powers of Nature with the Powers of God. These are not miracles but conditions chemically controlled by the Laws that govern all planes of expression. The changes taking place in the nature of Man, through the operation of Divine Laws, are reflected on the plane of Nature, and disturbances occur as a result. These disturbances can serve as well as disturb, according as people are positioned in relation to the forces moving.

27. And the jailor, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. 29 And he called for lights and sprang in, and, trembling for fear, fell down before Paul and Silas, 30 and brought them out and said, Sirs, what must I do to be saved?

Phenomenal activities move people especially when related to religion. Associating the Powers of God with Paul and Silas, the jailor felt he had witnessed an expression of this Power, therefore being afraid, sought to come under its grace. The jailor typifies the I-self that is in bondage to the system of the world and its forces, and which is set as a watch even over the spiritually pro-

gressing forces, but which is subject to control of the spiritual when forced to recognize the action of Divine Power. The attempt of the I-self to slay itself, before coming into the knowledge of how it can be saved, is prevented by those who understand the path of Spiritual Unfoldment, and the purpose of the I to control the outer nature of man, subjecting all the forces of self-consciousness to the authority of the Divine Will. To be saved is to be conformed to the consciousness of the Inner Principles, thinking, feeling, speaking and acting in keeping with the gained consciousness of Principles.

Those having the love of the Spirit are never willing or glad to see others suffer, or to sanction self-destruction, hence, Paul's calling out to the would-be suicide that they were still in prison. Suicide is never justifiable though certain customs of the world, especially associated with military power, make it incumbent upon those not faithfully discharging their duties to commit suicide. This was the impetus in relation to the jailor to whom a duty had been given, and who thought a failure of performance had occurred. Suicide casts a blight upon the I, making it necessary for the I in future life-times of progression to struggle under chaotic forces imposed upon itself by failure to master the conditions that formerly arose, and to which have been added the chaos and hell of self-destruction.

31. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. 32 And they spake the word of the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. 34 And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God.

The central ego and all its forces are represented in the text by the particular person and the household over which this ego presided. That this is a literal formality of conversion and baptism is clearly seen, though even this literal tendency prevails today, though not taking so much liberty with the household with which the individual is associated. The conversion of anyone ought to make them feel kindly toward those formerly opposed, as represented by the Jailor's washing the stripes and wounds of Paul and Silas.

The tendency to yet say that one is saved if belief in the Lord Jesus is identified is the literal religious expression that is without virtue in Truth. It is a fact that one is saved by establishing belief in the Lord Jesus, and this belief must be first recognized before it can be realized; but belief in the Lord Jesus is the capacity to be opened in the Spirit of Christ after having attained to mastered manhood or womanhood, when actually established. It is always a time of feasting and rejoicing when advancement has been made in the race, and especially in relation to spiritual advancement, though this feasting and rejoicing partake of the Spirit within as consciousness is farther progressed on the natural plane. The literal tendencies of the churches of the world are copied after these descriptions in the texts, yet, this is not a sanction for worshiping God in the letter and of believing in Jesus in a material literal way.

35. But when it was day, the magistrates sent the serjeants, saying, Let those men go. 36 And the jailor reported the words to Paul, saying, The magistrates have sent to let you go; now therefore come forth, and go in peace.

The magistrates signify the authorities of the law who rule over the outer things, who give orders and who are expected to be obeyed. Having witnessed the earthquake and being of a supersitious nature, they are glad to be relieved of those to whom they have traced the trouble.

37. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily: but let them come themselves and bring us out. 38 And the serjeants reported these words unto the magistrates; and they feared when they heard that they were Romans; 30 and they came and besought them; and when they had brought them out, they asked them to go away from the city. 40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Paul and Silas are referred to as Romans in a national sense, having been born in the Roman Empire. Paul was born of a Benjaminite family and his Hebrew name was Saul. But that they were Romans excited those who had imprisoned them, though this served the cause of liberation. Paul's demand that they be consciously liberated is that necessary to identify in these outer states the rightful service, otherwise, they seek refuge in silence when they should be made to act.

The "serjeants" are the servants of the law who report what Paul says, and who bring the magistrates word of his refusal to leave the prison except he is liberated by those who imprisoned them. In this is the subjection of those serving the law of the land to those serving the Law of the Spirit. Those serving the Spirit should always dominate the forces that are less. This is done by dominating the thought and expression of those not serving the Spirit, for in this way one serves in bringing all forces into subjection to the Cause of the Lord.

Those who are filled with fear and wish to protect the governmental interests, while willing to let those serving a higher cause go free, do not want to be bothered by these forces, so they ask them to go far away from the city. This is typical of self-consciousness that would not pay any attention to the Higher, though feeling it necessary to show its authority in dealing with that which obstructs the material expression.

The gathering together of the brethren, those embracing the faith of the belief in Christ, gave consolation and encouragement; also, the revelations of the protecting power of the Spirit in connection with persecutions were welcomed by those who needed to feel they were sustained in their devotion to the Spirit, for many of the early Christians came under persecution and needed this consolation.

#### Chapter XVII:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where <sup>was</sup> Synagogue of the Jews; 2 and Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, 3 opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, Whom, said he, I proclaim unto you, is the Christ.

Amphipolis means surrounded city, Apollonia means belonging to Appollo, or belonging to the great. Thessalonica means hot springs. A city is a centralized group of forces, which in symbology relating to the text had become great, or advanced beyond the ordinary forces of the race mind. Hot springs signify forces of feeling also advanced to a high point of passion or heat, this being a positive expression. A synagogue of the Jews signifies a place of worship, and symbolizes consciousness able to make connection with the Inner Spirit. Paul, being a Jew, was accustomed to going into the synagogue of the Jews and teaching them. Three sabbath days would be three actions of intelligence (day) pertaining to man's relation to the Spiritual Laws of his being, though this was more externally treated by Paul, and related to the expounding of the ideas set forth in the scriptures. Paul recognized the Christ Spirit embodied in Jesus, and formed in Man, and proclaimed Jesus as Christ to the Jews, seeing in the necessity

of Christ's suffering the necessity of the Jews accepting Christ as saviour, though not able to explain that it was lack in them that caused Christ to be crucified.

4. And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women, not a few.

The Spirit of Christianity (Action of Christ) penetrated the racial groups through the spiritual services of the apostles, this being a further outworking of the Light penetrating the plane of darkness. Persuasion of belief is present in a religious sense, this being an outer tendency to seek after knowledge of God, recognized as the religious spirit of the world.

5. But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason they sought to bring them forth to the people.

Jealousy is a characteristic of the race that is akin to envy. It is repulsion to the Truth because the one repulsing has personal benefits to attain and seeks to justify the personal desires in the pursuit of the selfish. Jealousy in relation to advancing religious characterize the race mind, those not willing to advance joining their forces in a malicious attack of forces against those promoting the advancement.

Jason means healer. The apostles associating themselves with the healing and transforming forces of the Spirit were segregated in his house, or in the house of the healer. This was attacked by those jealous of the advancement, and who resented it because it showed their own weakness and short comings; that they caused others of a resistant spirit to join with them in the attack is significant of the forces of the world moving in resistance and repulsion toward the forces of the Spirit and those serving the Spirit. The attempt to bring the apostles before the people, when they are in uproar, is the attempt to do injury to the person of those identified with the Higher Cause. Jealousy and envy take low forms of expression and bring those expressing them into the bondages they promote in entertaining the feeling toward others.

6. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 whom Jason hath received: and these all act contrary to the decrees of Caesar, saying that there is another king, one Jesus.

Inasmuch as Jesus is not present to rule over the people, the text is descriptive of an operation of Divine Law by which the rulership of God in the race is being felt, and the people made to know it by registering fear against the apostles and Jesus whom they represent. Those who stir up the riots, by their actions and thoughts and forces generated, are always glad to involve the rabble and make it appear that those upholding the advancement in the race are in consort with the rabble in defying the decrees of Caesar. The decrees of Caesar signify the material tendencies and codes of the world, that people under government are expected to honor.

Indirectly, the entrance of the higher forces into the race stir up the race thought and bring <sup>about</sup>/disruption of the material forces, therefore the tendency of the materialists to blame the advancing forces for the turmoil is not without some basis of Truth. Yet, where deceit and trickery enter by which people place the blame for the turmoil upon others who are constructively serving, then the powers of the Devil are arising against Christ, and must be seen as something more important than an outer conflict.

A king is a ruling power of Intelligence, and consciousness is expected to attain to this rulership within itself. This is the Wisdom of God gained with which is the Love, or the union of the King and the Queen within the consciousness. That Christ is designated King in Its First Coming, and Queen in Its Second, is indicative of the Authority of God expressing in both Its Masculine and Its Feminine Principles. Jesus was the identified King Principle, and the rulership of God operative by Him was felt in the race mind to the extend that they feared the loss of their material thrones of power. This is a figure of something to work out in the Second Coming of Christ, when the kingdom of the world becomes the kingdom of God and His Christ.

Those who reverse their own material states of consciousness to attain to the consciousness of the Spirit, turn the world upside down to which they relate; therefore are used as agents by which the outer world is reversed (turned upside down). Since the Kingdom of God was reversed to become the kingdom of the world, the reversal of the forces of the kingdom of the world is necessary by which the Kingdom of God is enthroned in consciousness, and the New World or order of expression is identified.

8. And they troubled the multitude and the rulers of the city, when they heard these things. 9 And when they had taken security from Jason and the rest, they let them go.

The brethren who were in Jasons' house were those in attunement with the things of the Spirit. While Paul and Silas were not found, those making up the early Christian group segregated at homes, and from these homes were made to undergo assault and trouble. Security pertains to pledges that are made, in forms of property, that peace will be kept. There is always some financial benefit derived by arresting people, salaries of officials having to be paid in some manner, when they are not entirely covered by taxation. This is the case today in many states, officers receiving so much per head for every arrest made; therefore, so long as selfish financial interests rule the world, they commit trouble and assault against those dying to the love of the world.

10. And the brethren immediately sent away Paul and Silas by night unto Beroea; who when they were come thither went into the synagogue of the Jews. II Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. 12 Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few.

This method of Christian fellowship, after the manner of men, prevails somewhat even to this day, though it has been superseded with a more righteous comprehension of the unfolding Principles of the Spirit as to be overshadowed by the newer religious current of the race. The tendency to verify one's religious belief by the scripture is common to those entering into belief, when this belief is stimulated from the without through those who serve the Spirit. The scriptures are a record of the Plan of the Law's unfoldment, as well as Its former operation, therefore contain many interesting verifications of the unfoldment of the Plan when it has operated in the life. Man is the Book of Life of which the Bible (scriptures) is a record of the Plan of unfoldment to occur in the life when one conforms to the Qualities of the Divine Law.

People are designated noble whose advancement permits them to readily receive the knowledges of the Spirit, though the term is also used to indicate certain castes or classes of people in relation to property. Hence, the Greek women of honorable estate were also interested. But where the mental unfoldment is such as

to permit receptivity to the knowledges of the things of the Spirit, people are more noble in advancement than otherwise. When belief becomes actually identified, conception of the ideas perceived and believed in takes place, this causing a conflict between the Spirit and the dishonorable elements of mortality still uncontrolled in the consciousness. This is the actuality of Christianity of which belief in the things of the Spirit is only a symbol. Genuine Christianity is identified at the end of Time, this being the revelation of those who have the Spirit of Christ (Life), this making up a group of egos who being united male and female; are the United States, the first election of God, bywhich the citizens of the national group (United States) are brought into subjection to the Principles of Righteous Government.

I3. But when the Jews of Thessalonica had knowledge that the Word of God was proclaimed of Paul at Beroea also, they came thither likewise, stirring up and troubling the multitudes.

The Jews were the dominant racial pole at this historical time, therefore assumed governmental power. They were aggressively opposed to the things of the Spirit, for in the Law of Progression ,having been used by which the Spirit's representative was brought forth, they necessarily repulsed what they had produced, this permitting the passover of the Spirit of Christ to the Gentile pole of the race, in which racial current it is dominant at the end of mortality, or the second Coming of Christ. The Jews are positioned as agitators of the Spirit of Advancement, being selfishly deluded in the belief that they are the chosen people of God to inherit the kingdom of heaven in the earth.

Today, we have a great army of Jews, representing about ninety percent of the Communistic Body doing the same works in the national life, opposing the spirit of advancement as though it were an adversary, though unconsciously serving as agents in destroying the materiality they have greatly helped to promote. This is a part of the necessity of the Law of Progression. The error is in people believing in their hells and conceits when chosen to serve as agitators and destroyers this having a tendency to carry them down with the forces they promote, when the time has come for the Authority of Christ to wipe them off the record. Recent revelations given pertaining to the Second Coming of Christ do not deal friendly with the Jews. Yet, Jews who can put off the racial tendencies can put on the Spirit of Christ, provided, of course, that spirit is inherent in the consciousness; for not all on the planet have the Spirit of God.

I4. And then immediately the brethren sent forth Paul to go as far as to the sea; and Silas and Timothy abode there still. I5 But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy, that they should come to him with all speed, they departed.

The transportation of the apostles in these days was a very difficult matter, they being kept in hiding for their own protection. This was necessary from the outer human standpoint. Sending messages to each other involved time and secrecy. When one considers the mode of transportation and communication that characterized the times, one can appreciate the difficulties they encountered. Today through the radio, and other scientific inventions as the telegraph, telephone, wireless, automobile and airplane, omnipresence is almost identified. These inventions are the revealed result on the plane of the earth of the advancement of the Spirit, and its controlling power exercised over the natural plane. We have many evidences today of the kingdom of the world being subjected to God and His-Her governing Intelligence (Christ), which makes it easier for the authority of the Divine Will to encompass the race and establish a righteous order of living.

I6. Now while Paul waited for them at Athens, his spirit was provoked within him as he beheld the city full of idols. I7 So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him.

Idols are figures in forms to convey ideas. Symbols are figures in words to convey ideas. The worshipping of idols has always been associated with religious devotion, many people making an idol of the Bible and worshipping its literal expressions, both as a book and as words. The Catholic church today is full of idols. Any religious symbol on the plane of form that is worshipped is an idol. The worship of God in spirit and in Truth is the consciousness of Principles governing the life of Man and allegiance to them in the outer expressions. This is opposite to idol worship. It is quite orderly for one serving the Spirit to become provoked in the spirit at the opponents of Christ, and to seek to enlighten the offenders. This is one way the Truth is set into operation, uncovering the untruth and establishing itself in power and presence in the Life. There is a time when one reasons with those committing offenses against the Spirit, seeking to show them the true Light; though there is also a cessation of this tendency at the end of Time when people are left to rise or fall according to their developed knowledge and love.

I8. And certain also of the Epicurean and Stoic philosophers encountered him, And some said, What would this babbler say? others, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection.

Those set in religious philosophies and tenets always find fault with the newer aspects of the Spirit that come into expression. This is one evidence that they do not love God nor serve the Cause of God, but rather build up beliefs and tenets of their own and aligning the people to them, seek to hold them in limitation for the profit of the church or for the upholding of false teaching and power To babblers, one who speaks the Truth may be a babbler, for they see nothing beyond their own plane of advancement. One advanced may truly see the babbler, know why he thinks and feels as he does, because having cast the beam out of one's own eye, one can see clearly the obstruction in another's eye.

The righteous revelation of God is said to be a strange god by those who love the strange gods and have made a reality of them. This condition is as present today as heretofore. The Catholic and the Protestant currents of religion, founded in outer belief, were opposed to the newer religious current that came in. The Christian Science current of newer religion in turn opposed the Catholic and all other aspects of religion not in keeping with their own teaching. The Unity current of the newer religion opposed that not taught by Unity, though seeking to honor those that could cast honor upon them, so long as the teaching could be labeled Unity doctrine. It mattered not to them that Truth would be called Unity doctrine, if they had the honor of spreading it in the name of Unity. This condition today is as abominable as in the First Coming of Christ, though people thru a false sense of humaneness may refrain from thinking it or seeing it; for the final stand of the Devil is to delude as many as possible, keeping the errors covered that these worldly powers, opposed to Christ, may continue all the longer to trouble and harass the multitudes.

If one preaches Truth, a living Reality known through Its Being which alone is possible, the lovers of the idols and of the doctrines of men, conclude that it is a strange doctrine and making this known to their own particular following attempt to hold them in ignorance and limitation. This is an offense whether people are aware of committing it or not. Ignorance of the Truth excuses no one from suffering the effects of their ignorance when the time has come for Judgment to enter itself against them.

19. And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? 20 For thou bring -est certain strange things to our ears; we would know therefore what these things means. 21 (Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new things.).

There are those who speak against the higher advancement but who also want to know all about it. Since their hearts are far from the higher teaching, they can not receive the teaching, but they can outwardly contact it by outer ear and pass the news along. The passing of the news about the new things that come in through the action of the Spirit serves in making known the new teaching, but those thus serving are not necessarily served in substantial ways. There are always those who want to know all about the new things of the Spirit, though having no other purpose in hearing about them except to tell the world of the queerness of them. People of this state of consciousness cannot be really told the teaching, and so become distorters when passing along what they think they know.

Areopagus means hill of Mars. A hill signifies height of advancement, but when relating to personal advancement is identified as conceit and arrogance. Epicurian and Stoic philosophers were a group of pleasure loving people who resided near Athens. There are philosophers of pleasure as well as of the Truth, these being quickened into action at the same time the Principles of Truth move in the consciousness of the race. This has been noticed the last quarter of a century, with many societies existing for the purpose of promoting sense understanding of worldly pleasures.

22. And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are very religious. 23 For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you.

Religious devotion is evident by that which is worshipped, and its character is easily determined. Yet, one unfolding in wisdom can connect the new expressions of the Spirit with the old, even as Paul, and teach a good lesson. What was ignorantly worshipped, the Unknown God, Paul brought tidings of. In this way the new expressions connected with the hope of the old, and the way was laid for a fuller expression of religion and growth.

24. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; 25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; 26 and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; 27 that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us; 28 for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.

Paul proceeds to tell them of the unknown God; that this is the God that had made the world and all things in it. People cannot do anything for God, for God has already done everything for them, but they can come into the conscious - recognition of God's Presence and Power and let the Qualities of Being manifest themselves. God is Lord of heaven and of earth, that is the controlling Power over the invisible and the visible planes of expression. Heaven is the plane of spiritual Principles, and the earth is their formation. These are symbolized by the canopy of the skies and the formed earth or soil. God does not dwell in the temples of churches made with hands, but is the Principles of Being that control

all things. As one comes to live, and move, and have one's being in these Principles, the living presence and Power of God is felt.

"And he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation:" There are many nations of men, that is, unfolding intelligences called nations, but all partake of the One from which they were made. These are provided for, representing the aggregated groups that correspond to aggregations of Qualities of Being in the Divine Plan. The seasons are appointed in a law controlling nature as well as the habitations of men being controlled in the authority of God.

People are expected to seek after God, feeling after the power and presence of the Spirit. To feel is to turn the heart toward the Inner Spirit, and to seek after God is to embrace understanding of Its Nature. "He is not far from each one of us; for in Him we live, and move, and have our being." We live in God as our thoughts live in the substance-energy that supports their being. Yet, until consciousness is aware of this it is as though God were not, and the Power and Presence of God is not known. It is a distinct experience in living to seek after God and to find Him, knowing Its Presence and Power. Him, applied to God, is the Action of the Principles of Being.

"For we are also his offspring." To be offspring is to be born from, therefore, to be offspring of God is to be born from God. God is the Author of all, being, and while one must be spiritually born to become the offspring of God, God is also the Author of mortality by which consciousness is advanced so that it may be spiritually born. Yet, one is not spiritually born because one has mortally advanced, but must advance that the faculties of spirit, soul, mind and body may be sufficiently developed, by which the action of the Spirit may enter the consciousness to give Spiritual identity.

29. Being then the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and device of man 30 The times of ignorance therefore God overlooked; but now he commandeth men that they should all repent everywhere: 31 inasmuch as he has appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Since man is the offspring of God, man should seek to conform to the godly, not giving his attention to the literal aspects of religion as in making idols and temples in which people may materially worship. Places of worship may be necessary, but they must not be endowed with the Spirit so that they come to stand between the lovers of God and their Spiritual Unfoldment. There is a time in which people may advance in ignorance without being condemned before the Divine Laws, but after Christ's advent in the race, that time ended, and all are commanded before the Divine Law to put off their ignorance by repentance. Repentance is the turning from the limited beliefs of thought and living and embracing the offsetting Truth.

Day pertains to an action of Intelligence. A Day of the Lord called a Judgment Day is a time when all things are measured to Divine Intelligence. Truth as Christ Consciousness is present by which Judgment is registered. In the laws of Being, the being of Christ Consciousness is the action of Judgment, even as the existence of a law among men is reason for conformity to it or its violation, whether the law is known or not. The man by which Judgment enters the race is Christ, risen from the dead, that is resurrected from among mortality in the First Coming of Christ or Action of God in the race. This raising was an assurance to all who could receive it of a like resurrection into the Realities of Being.

Not discerning the full operation of the Divine Law, and it not being fully operative, the apostles could not see that another action of God was required before the Judgment of God could be fulfilled. The advent of Christ gave rise to the idea of a Judgment Day, which ideas has carried down with the religious current developed in the race. Yet, the Judgment of Truth was set up from the First Coming of Christ and progression in ignorance since that time has not been excused, however necessary it might be to people not yet identified in the Light. The appointing of the Day of Judgment occurred in the First Coming of Christ, though it has Its fulfilment in the Second Coming of Christ (Now operative, A. D. 1933, being Eleventh Year I AM or EOM).

32. Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again.

The strange things of God always meet with derision from the mortal mind. Yet, there is the impression of Truth that does control, making even those who do not believe hope to hear about the unusual actions of the Spirit. The resurrection of Christ from the dead currents of mortality is a Spiritual Reality, tho objectified from the cross it was of a symbolical nature. It is the symbolical aspect of the resurrection that has always been repulsed by mortals, this being necessary in order that they may perceive the actual resurrection in a spiritual way.

33. Thus Paul went out from among them. 34 But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Dionysius pertained to the singer of holy songs. Damaris means heifer, and signifies the young feminine qualities unfolding. Evidently this was a soul current that was established in belief, and outwardly pictured by people of a soul tendency. The belief referred to among the early Christians is that operation of mind and spirit whereby people sought after God and Its Unfolding Laws, not in ways of intelligence but in modes of sentiment: for the soul unfoldment relating to religion preceded the mental unfoldment.

#### Chapter XVIII:

After these things he departed from Athens, and came to Corinth.

Corinth means ornament. Ornament pertains to the soul qualities, therefore the connection made by Paul with other soul forces unfolding and ready to hear the Word.

2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; 3 and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

Aquila means eagle. Eagle pertains to acquisitiveness when related to mortal mind. Consciousness is desirous of obtaining all possible, being in the negation (sea) of forces. Pontus means the sea. Priscilla means little Prisca, and Prisca means ancient. This is a self current relating to the old order (ancient) of forces that is connected with by Paul, both spiritually and physically. That Paul abode in the house of the Jew and carried on his trade of a tentmaker signifies his connection with the material world, not being ordained as was Jesus to absolutely serve the Truth.

Tentmaker is significant of one who prepares a temporary habitation for people. Jesus came to prepare eternal habitations but Paul was given to prepar-

ing mental and soul changes by which the action of the Spirit could be, and give Spiritual birth to the devotees of Christ. That he reasoned in the synagogue every sabbath implies his mental expression, for Truth is not reasoned but known. One reasons when one is feeling out the idea and principle, though the name can be applied to one who is trying to convince another of a Principle known.

5. But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

Silas means woody, and Timothy means honoring God. That which is woody pertains to trees and signify growth. To honor God is to give attention to the godly and to serve the godly cause among men. Macedonia means extended. Principles unfolding extend their influences in the consciousness of the race, giving rise to groups who are noted for attention to the things of the Spirit.

The constraining by the word, which Paul felt, is that impression given one serving God to do a particular thing at a particular time, by which the Cause of God is promoted among men, this often permitting a current of Divine Power to penetrate the race. For this reason, it is important that egos master the limitations of the self consciousness and enter into discipline by which is perfect understanding and obedience if they expect to be served by God and to serve the Cause of God among men.

Paul's testifying that Jesus was the Christ was necessary that the Spirit of Christ be carried over toward those who believed. If they were not told of The Christ identity, there would be no power enter the race by which Christ could be eventually identified in them. Christ is the aggregated qualities of Being in heaven or invisible realm, but when identified is embodied in consciousness. Jesus was the name applied to the identification of Christ's First Coming, this establishing the living presence and power of God among men, by which the Life of the Principles enter the race to transform mortality into the capacity of immortality.

6. And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.

Blood pertains to the current of generation, when related to mortals. Heads pertain to unfolding intelligences, hence, Paul's declaration that the blood of the opposers of the Truth be upon their own heads was the way the Law pronounced upon the people the effect of their beliefs or disbeliefs. Yet, their disbelief in Jesus as the Christ was their disbelief of the Truth, and they were expected to suffer the result of their own beliefs. One knowing the unfoldment of the Spirit is cleansed from the opposing forces that attack Christ, hence is clean and can so declare oneself. It was necessary that Paul go to the Gentiles, since he was anointed to minister unto them, and it so occurs that the opposition of the Jesus drove him toward this fulfilment. This is often the case when one is ordained to perform a certain service, and is one means by which consciousness is led, when not consciously open to know the demands of the Spirit.

7. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Titus means pleasant, and Justus means just. This is typical of a state of consciousness that finds its pleasure in dealing justly with one's fellowmen, representing a high expression of mortal and moral advancement. One so advanced would be pleased to believe in the Lord and to worship God, being numbered among the early Christians. Crispus means curled. Crispus, the ruler of the synagogue

unites belief in the Lord , this having an influence over many others, as is the custom in the race mind relating to religious devotions. That religious belief is followed with baptism is the union of the inner change of mind with an outer act that indicates outwardly a changed nature, or the desire to be fully changed and transformed.

9. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace: I0 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. II And he dwelt there a year and six months, teaching the word of God among them.

One serving the Spiritual Cause is impressed with the demands of the Law (Lord), some receiving this directly in the conscious intelligence, others, being by visions when partly asleep. The message given by the Lord is not necessarily in distinct words, but the impression of the words is conveyed, this enabling one to know what to do. Those receptive to the unfoldment of the Spiritual Knowledges belong to the Lord and are gathered at stated times. Paul's work among these people is outlined by specific time of service rendered.

The Writer's coming to Chicago was specifically outlined by the Lord within, though aided in outer ways by the opponents of Truth, even as Paul's going unto the Gentiles was prompted by the opposition of the Jews. While the Cosmical Plan outlining the universal Action of God could not yet be operative, it requiring individual completion to set up Its Throne of Power, yet the Writer was admonished that She would be taken soon to a place that would be a Home of those who served the Lord and loved the Truth. So strong was this impression that She began at once to put Her desk in order and prepare to leave. When asked by an assistant what She was doing, She said, "I am soon to be led of the Spirit to the seat of the Creative work and which is to be the Home of the Spiritually gathered at this time." Soon the First Unity Society in Chicago desired a lecturer, and wrote to the Field Department of the Unity School at Kansas City, where the Writer occupied an editorial position; though shown before coming to Unity School that a specific work of the Lord was to be performed by going there.

Not being one with Unity and knowing it, She questioned Her right to go out as their Field Lecturer, even though certain people active in the work at Unity were glad to lend themselves toward Her departure, selecting Her to go to Chicago as well as convincing the First Unity Society they wanted a woman and not a man, as they had first requested. When She questioned this, the Spirit admonished, "You have served Unity here by serving the Lord; now use Unity to serve the Lord there." It was to be a sort of compensation, using Unity to go to Chicago to establish the Lord's Work, because of certain proclaiming of Truth at Unity, and taking the opposition this Truth invited; yet, Unity was glad to avail itself of the advancement of the Writer, which advancement issued from the Lord and not from Unity teaching, it being identified in consciousness before She had heard of Unity, provided, however, it would be labeled Unity and not Truth. Thus it was that She was led of the Spirit to Chicago. Upon arriving She was met by the President of the First Unity Society, to whom She remarked, "I Love Chicago." He said, "Have you been here before?" I remarked, "No, but I feel like I have always been here: like a mother gathering the whole universe in her arms." This was in May, 1919, before the completion of the individual initiation by which the Universal Action of God entered the race, beginning in November, 1919. About this time the First Unity Society, because it could not introduce personal elements in to the services given by the Writer, decided to call another lecturer, and the writer located in the same building, on the same floor, using the same Lecture Hall to carry on a work ordained before She came to Chicago; but which the First Unity Society, working in the self-might and will, sought to control, and finally, to destroy.

During these few months of public service as a socalled Unity lecturer, the Writer was continually asked "Where in Unity do you find these things you express." She would answer, "You do not find Truth in Unity but in the Spirit of Truth. Truth issues from Truth, and if one promotes Truth it is done in the name of Truth." This produced issues that made it imperative that She take a stand with the Lord publicly, as She had always done, but which Her being a lecturer on the Unity platform forbade; unless all honor and glory be given Unity teaching which had not tutored Her. Therefore, the disruption from the Unity School entirely, with which the Writer was never at-one except, as one sent by the Lord to uphold the Truth in their midst by which they would have the opportunity to declare themselves for or against the Truth. Today, the best advanced students of Unity and at Unity do not know what the Writer is talking about; by their own admission not being able to read the Light of Truth, or understand the Universal Plan of God. Like the new religious current left the old behind, so Truth leaves behind all who will not and do not partake of Its Spirit, seeking Its Own, which it will find and use, in spite of all opposition and persecution.

Religious persecution toward Truth is as potent today as in the days of the early Christians, though it becomes more an invisible fight against the principalities and powers of the world that have set themselves up in high places to rule over the people, disregarding the rulership of God and Its Plan and Purpose. The Principles outlined in these texts have their present day expression, and it is because of their present day expression that the Writer can interpret the scriptures aright. A Living action of God is present today, working out the Plan of Judgment and advancement, bringing the whole world that lieth in the evil one to retribution; and justly so.

I2. But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him before the judgment-seat, I3, saying, This man persuadeth men to worship God contrary to the law.

Gallio means who lives on milk. One who lives on milk is touching the mothering element, therefore, outwardly is undergoing soul unfoldment. The "milk of the word" is a figure used in scripture to relate to unfolding consciousness, by which the primal things of Spirit are received, hence, milk is mystically treated. Achiai means trouble. Trouble pertains to the mortal plane and its activities. This is a good place for the Jews to rise up against Paul and bring him before the Judgment-seat, where people are tried, especially in connection with religious matters.

"This man persuadeth men to worship God contrary to the law." The law of religious development sets up certain tenets and ideas believed in, and people relating to certain cults and creeds are expected to inhere in them. If anything different is presented, they are expected to oppose it. This is a symbolical reflection in the race of the effort of Truth to gather its own, from which people are not expected to turn away; yet, until Truth is known and the free body of Christ be identified, people must advance, and the old forces of expression should be superseded by new ones. God is the Universal Intelligence ever progressing consciousness of Its Plan and Purpose, and requires free souls as well as intelligent ones, that will keep onward until Truth is revealed. These outgrow attachments formerly entered into, fulfilling law with Wisdom and Love.

I4. But when Paul was about to open his mouth, Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: I5 but if they are questions about words and names and your own law, look to it yourselves; I an not minded to be a judge in these matters. I6 And he drove them from the judgment-seat.

Gallio, developing soul advancement by which is higher mental comprehension , is not disposed to place the limitation of the Jews upon one who has proven that he has transcended their law. One who is advancing is repulsed toward the customs and tendencies of the self-sense that takes refuge in conformity to law as though it were righteousness expressing. If it is a matter of whether people are wicked or villainous, one can judge by the evidence;but one cannot take some set religious code and say that those who transcend this code have violated anything, for growth is not violation. One so reasoning refuses to act as a material judge, and exercises some authority toward destroying the judgment of the worldly minded.

17. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the Judgment-seat. And Gallio cared for none of these things.

Sosthenes means saviour. A saviour is always an advancing force of a nature different than that accepted by the race mind. Sosthenes, the ruler of the synagogue supports Paul's stand, therefore suffers persecution for advancing. That persecution took more physical form in the First Coming of Christ is incidental to the descent of the Powers of God into the race, this causing the adverse forces to arise in combat of the Spiritual;but in the Second Coming, the persecution takes more Spiritual form, though it is attended with physical opposition also, with a rising of the Spiritual forces against the opponents of Christ. Vengeance of the Lord is liberated at the end of Time, for this is the time of the establishment of the New Order in the Ages, hence, the time of the dissolution of the material forces. One knowing the supremacy of the Spirit is not greatly concerned about the outer persecutions.

18. And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila: having shorn his head in Cenchreæ; for he had a vow.

The vow of Paul required that he put off the intelligences of the mortal mind, which hair represents, and put on the Intelligence of the Spirit. The ritual of having his head shorn was present because consciousness still needed to keep the symbol thus projecting higher knowledges in this way to those not able to spiritually discern the underlying principles. Today we can dispense with the symbols and give out loyalty to the Unfolding Principles . Syria relates to highly developed consciousness, hence is ready to receive the word from Paul.

19 And they came to Ephesus, and he left them there;but he himself entered into the synagogue, and reasoned with the Jews. 20 And when they asked him to abide a longer time, he consented not; 21 but taking his leave of them, and saying ,I will return again unto you if God will, he set sail from Ephesus.

Ephesus means desirable. That is desirable that is of higher advancement, therefore, the friendly listeners of Truth that Paul found at this place. Reasoning about Spiritual Ideas has been the mode of progression, until, the last, quarter of a century, when Truth has made Itself known in fullness that forbids all argument. Truth is spoken because It is, and is known because It is, therefore Its Isness is one with Its expression. This is accepted or not, according as the development of the hearer permits. Truth is beyond reason, though It is possible by means of reason to think about the Ideas Its expression conveys.

The tendency of the early Christians to use the term "If God Will," in relation to what they would do, even in relation to outer things, no doubt has its origin from the apostles. Its use is to indicate that one is willing to be subjected to a higher Authority, being willing to be led of the Spirit. While all who use the term are not in this state of willingness, yet, one taking seriously the idea the words convey, can bring the will into subjection to the Divine Will and

seek for higher guidance in relation to all matters.

22. And when he had landed at Caesarea, he went up and saluted the church, and went down to Antioch. 23 And having spent some time there, he departed, and went through the region of Galatia, and Phrygia, in order, establishing all the disciples.

Paul was the active worker now that the Lord had called him to perform specific services. The lecturing in the Field today, common to the newer religious current, is a symbolical reflection of this custom operative among the early Christians; for the newer religious current symbolizes but does not actualize the faith of the early Christians, this being a quickening at the end of Time when the Christians are identified, of the forces operative from the First Coming of Christ, thus bringing them down to date for righteous use by the Divine Powers.

The church pertains to those adhering faith in the living Christ, and the custom of the early Christians mingling together was one means by which they were coordinated. It was Paul's work to establish the work of spreading the teaching of Christ, hence, he went many places, establishing all the disciples in the work.

24. Now a certain Jew names Appolos, an Alexandrian by race, an eloquent man, came to Ephesus; and he was mighty in the scriptures. 25 This man had been instructed in the way of the Lord; and being fervent in spirit, he spake and taught accurately the things concerning Jesus, knowing only the baptism of John: 26 And he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately.

There are many teachers and expounders of doctrines arising at the time that the Intelligence of the Word is making Itself known. Any of these teachers can be taught by those taught of God, and should be glad to advance. People may be eloquent in expounding the scriptures, but not know the deep underlying Principles back of the texts talked about. They may accurately tell about events relating to the things of the Spirit, but do it in the letter and not in the Spirit. One may have instruction of a higher nature on a certain plane, but still not know the Truth. One may be relatively led of the Lord and not know the Principles of Truth, though such a one is being prepared to know the Truth. One may be instructed in the Way of the Lord, outwardly, and not have the conscious knowing of that Way. One may be fervent in spirit in expressing ideas, but not express the Spirit of Truth. This Jew knew only the baptism of John, hence, was speaking in a reflected sense, and not in the actual knowledge of Truth and of Jesus. Paul's converts, Priscilla and Aquila could enlighten him, though not ordained to preach the gospel, indicating that not all teaching the things of the Spirit know the Spirit; and some not teaching may know more than those who are teaching. This, of course, pertains to external teaching and not to the expression of Truth, in Reality, which is an ordination in the Lord's service.

27. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he helped them much that had believed through grace; 28 for he powerfully confuted the Jews, and that publicly, showing by the scriptures that Jesus was the Christ.

One can, by the scriptures, trace the unfoldment of God in the race, if one is able to see the application of these Principles to Man. Apollo, the Jew, joined with the early Christians, himself becoming a convert. He was especially helpful toward those who believed through grace, he, himself, being so identified. To believe through grace is to be so advanced as to naturally receive the knowledges of the scripture imparted by others, without combat and confusion. While grace enters into the consciousness of all receiving Christ, yet, there are those whose state of consciousness is aligned in qualities to the Law; while there are those

whose outer advancement permits them to receive the higher knowledges and to give expression to them, this latter position being that of grace.

Chapter XIX:

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came <sup>to</sup> Ephesus, and found certain disciples: 2 and he said unto them, Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. 3 And he said, Into what then were ye baptized? And they said, Into John's baptism. 4 And Paul said, John Baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus.

John's baptism is one of knowledges, while Jesus' baptism is one of the action of the Holy Spirit. Apollos, who was of the baptism of John, could only give forth knowledges, but not the Holy Spirit. The Holy Spirit which is the action of Truth, can only go forth from one anointed with it. For this reason, the Writer has always said that students should place themselves in receptivity toward a teacher believed to express the Truth and wait upon the Spirit's anointing. To run hither and thither, gaining knowledges, is commendable as a means of developing faculties of brain by which the Mind of the Spirit can function, but it has no power to baptize them with the Power of the Spirit. One that is identified in the Spirit can give expression to the Powers of the Spirit. That students are often opened to some action of the Spirit in attending the classes based upon these interpretations, and other work of the School of Liveable Christianity, is a living witness of the Truth expressing, if they can discern this. This is the going forth of the Holy Spirit, as referred to in these texts, to those who can receive the anointing.

Knowledges of Truth, representing John's baptism, make for repentance, which is the turning from the limited forces and thoughts and feelings formerly entertained. In this way consciousness is purified and cleansed, this being the baptism by water that John brings with repentance. This prepares consciousness to receive the fuller action of the Spirit which is the Lord that comes after the baptism of John. This is Jesus, or "God with us," that is, the action of God in the organism by which Reality of Being is identified.

5. And when they heard this, they were baptized into the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. 7 And they were in all about twelve men.

The going forth of the emanation of the Holy Spirit at this time was more physically contacted, hence, the laying on of hands to convey the passing of power from one to the other. Paul, endowed with the Inner Power could pass the emanation of Truth along, though this partook somewhat of the psychic forces of the times that were not subjected to the Higher Authority in the apostles. The speaking in tongues is spiritually significant of the many intelligences expressing, while prophecy pertains to the capacity to know something of what is working out in the Law of the Lord. That these expressions took on limitation was incidental to the limited unfoldment of the early Christians, though symbolical reflections of the outworking Laws of God (Lord) operated by means of them, of which they were not consciously aware nor could they know. That there were twelve men signifies a completion of force that would have its phenomenal expression at the point of completion; twelve signifying spiritual and physical completion.

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.

The Kingdom of God is the realm of Principles of Being. These were known to Paul in relative ways, through an action of God operative toward him, which action made him of service in disseminating the knowledges of Truth revealed. The tendency to reason and to persuade characterized the religious thought, though this is often accompanied with a greater understanding of the things of God with some than with others. This tendency has persisted in the religious current, taking form as revival meetings and persuaded conversions. Preaching the word has been polluted in the religious ceremonies until it comes to be a formality of the letter, having nothing of the Spirit in it. Yet, similar words may be used, but there is no aliveness of Spirit back of these words because they are not known.

9. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

Tyrannus means tyrant. That is tyrannical that is actively opposed to higher understanding and rulership from within. There are those opposed to knowing anything about the realm of the Spirit or the Principles governing Life's expression. These speak in evil ways about the Way of Truth, which Christ is, and so are cut off from the Action of the Spirit; this being symbolized by Paul's departure from them. Disciples are those in discipline to the unfolding Laws and knowledges. These are separated from those who are disobedient and unruly.

10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks. II And God wrought special miracles by the hands of Paul: I2 insomuch that unto the sick were carried away from his body handkerchiefs of aprons, and the diseases departed from them, and the evil spirits went out.

The dissemination of the word into all national groups is essential that they may later bring forth the fruits thereof. The operation of the Spirit is universal in its character, and while this was from Jesus, yet through Paul, it was symbolized so that all received the message of the Word in Its outer sense which he was commissioned to give.

The special miracles wrought by the hand of Paul would be special only in the sense that he represented a certain consciousness delegated to make known the things of the Spirit, being aided in the Laws in various ways by which belief in Christ could be established. The miracles aided in promoting faith, disseminating the belief of the healing power of the Spirit, and the mastery of evil spirits. That handkerchiefs and aprons, that were associated with the consciousness of Paul, were used by the sick and possessed as healing agents only implies the need of outer symbols by which faith in the Within could be developed. This is not a sanction of using these things at this time, for the action of God employs different methods to promote its service at different times of its expression.

13. But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

An exorcist is one who adjures evil spirits. To adjure is to command solemnly, under oath, under penalty of a curse. This is a ritual in the Roman Catholic church today, and gives rise to the power of the curse that people exercise over another. When this is exercised in self-will and the selfish sense, coupled with antagonism and revenge, it is sorcery and black art in low forms of expression, and is not to be tolerated as having anything Christian in it. It is the wrath of the Lord in the last day that controls the curse and utilizes its power to destroy mortality. No one has any authority to utilize this power as it

is the Lord's.

It is a common way of dealing with evil spirits, to command them in the name of Jesus Christ to come forth, and is attended with success when conditions are all around right to permit the overcoming. But this method is not done in the spirit of the curse, but in the recognition of the absolute Power of God over the adverse forces, from which evil spirits issue. Evil spirits are the forces and energies of feeling and knowledge developed in lack of conscious control, controlling the consciousness to its hurt. They arise from lust, jealousy, malice, revenge, and other dark forces upon which one may brood until they assume powers of evil over the brooding consciousness.

I4. And there were seven sons of one Sceva, a Jew, a chief priest, who did this. I5 And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? I6 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of the house naked and wounded.

The text implies the discord and inharmony that can arise by people practising rites when having no conscious control of evil forces within themselves. It also implies that evil spirits assume intelligence and are not subject to mastery except from those who are endowed with Divine Power, as Jesus and Paul were. These possessed of evil spirits can do injury to those seeking to master them, and are always to be protected from themselves and the evil forces that control them.

I7. And this became known to all, both Jews and Greeks, that dwelt in Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

The text refers to the attack of the evil spirits against those assuming spiritual powers, as formerly referred to. Fear is a name applied to a mixture of awe and fear, relating to the necessity of people having the protecting power of God. This protecting power is in the name or qualities of the Lord Jesus. The Lord Jesus is the governing power of Man, the Divine Spirit controlling the consciousness. Through magnifying this name of qualities, the consciousness is more attuned to the protecting power, and is kept from the evil attacks. These evil attacks come today in the form of attacking forces that register on the mental plane. These forces seek to overpower those putting on the spiritual qualities, and who call upon the name of the Lord, but who have not become absolutely identified in the consciousness of Truth. But this attack is necessary by which one proves supremacy over the adverse forces and established consciousness of freedom, by which is the Power of Truth.

I8. Many also of them that had believed came, confessing, and declaring their deeds. I9 And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of the Lord and prevailed.

Prior to the First Coming of Christ the race was greatly involved in the forces of sorcery. These forces take the form today of psychism and spiritualism. all these aspects deal with evil spirits, that is knowledges developed in the sense mind without any recognition of Light and Truth. These forces attack the emotions of one taking mastery over them, making their appeal through the soul rather than through the mind, therefore the greater difficulty in mastering them. Intelligence, conformed to the Divine Mind, must rule, and this is preceded by the higher intelligence of mind with which one becomes endowed when sojourning from the plane of the sense development to the plane of the mental.

Many of the early professing Christians, as they were called, when they saw the evil attacks of the evil spirits were ready to disconnect from their influences, establishing this disconnection by the burning of their books. Books register the intelligence of the minds of those through whom they are written and convey no higher influences than those operative in the consciousness of the writers. Therefore, books of sorcery, magic, and psychism are charged with the influences of the spirits of intelligences controlling the expression of the books, and are well burned up. However, the tendency to set this idea upon all books not conforming to prescribed religious tenets, common to the Catholic and the Christian Science churches today is bigotry and ignorance, and only indicates that they still adhere consciousness in the magics of material knowledge, not being premised in understanding.

Bon fires of books are as common today. The Writer has heard Christian Scientists speak of burning all literature other than that authorized by Christian Science, and the burning of books by Catholic authorities, when it is discovered that some of their following are expanding their minds, is a common occurrence. Discipline is always fallacious before it is genuine, therefore this burning of books may be done in the name of discipline, obedience, and loyalty, but when these are not premised to intelligence, they constitute errors however much the intention may be to render a good service. When it is seen that life is the unfoldment of Intelligence, egos being expected to attain to the Wisdom of Christ Mind as a crowning attainment, the fallacy of preventing this advancement is seen. Churches that seek to prevent the advancement of the intelligence of their following take a stand against the advancement of the Intelligence of the Divine Mind, however much they claim to be rendering a service. Loyalty to the church is commendable, but when one's progression permits, one should disconnect from the grade of learning already finished, and make connection with the next grade, if one is to develop faculties of mind by which the Wisdom of Truth may be finally functioned.

Students of Truth who seek after evil spirits, who permit themselves to be enticed by them, are only worshipping God with the lips, but have not experienced a change of heart. A change of heart comes with a change of mind, and is that purity and singleness of purpose to worship the Lord with the whole consciousness, that prevents one's being interested in the aspects of sorcery, magic, psychism. There may be a time in the ongoing of mortals when they investigate these aspects of forces, but after the Light of Truth has shone in their souls, they are expected to give full allegiance to the Ideas and Principles of Truth that they may become living power and presence in the Life; and from these servants project the influences of the Spirit into the race.

The spending of money for books is always commendable, it being one way by which the power of the world, centered to money, is subjected to the powers of mind. Yet, the sacrifice of money spent in books, as in the burning of books, is well experienced, if by so doing, one detaches from the influences of the evil spirits. This detachment to be actual must be in the consciousness, and not in the burning of books. In this latter day, Intelligence is expected to govern, and one hear allegiance to the unfolding Spirit, putting away the childish aspects of development. It is only through doing this that the Word of the Lord grows mightily in one, and the Power of the Spirit is permitted to express its protecting care.

21. Now after these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

Macedonia means extended. Achaia means trouble. Timothy means honoring God, and Erastus means beloved. To purpose in the Spirit, is to be led from within to do certain things in the without. The extension of the influence of the early Christians brought them into trouble, though those devoted to the Cause must of necessity be honored of God and established in the love of the things of the Spirit. These qualities are represented by the places and people involved in this text. Asia and Rome are outermost points, relating to geography and the world, rather than to Principles of the Plan; though Asia, meaning eastern, is the inner aspect while Rome is the outer aspect of forces.

23. And about that time there arose no small stir concerning the Way.

The Way pertains to the Path of Spiritual unfoldment. While this Way was identified as Jesus, the influences of his teachings penetrated to the disciples who also sought the Way of Life and Truth. But where the Truth does not directly act within the consciousness, making one the Way and the Life and the Truth, but only shines forth from such a center, others receive mentally the ideas relating to the Way and in attempting to pass out the ideas become confused, this causing "no small stir" concerning the Way of Truth.

24. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen; 25 whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth. 26 And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands; 27 and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth. 28 And when they heard this they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians.

The main objection to the teaching of Paul centered toward his disregard of the idols that the people worshipped, setting up instead the worshipping of the true God. As is the custom in every age, those who make their living by despoiling the people and holding them in bondage, resent the higher teaching that would set the people free from the limitations, because this would spoil the business of those making money off the ignorance of the people. This same condition prevails today. All church organizations fight the advancing Intelligence of the Spirit, for they would lose their membership and this would mean less wealth or money to them. They do not hold their following by the Love of Truth, which is the only means by which genuine organization of consciousness can be, but instead , limit their following to certain ideas, that they may enrich themselves.

Those who made the graven images of the people, the idols that they worshipped, making a living from this industry, were met in opposition to the spreading of the knowledges of Truth, because it would put them out of business. This element of greed and lust of self prevails at all times in some manner, against the unfolding intelligence of God among men. This condition is present today on the Church and on the State side of progression. Religious leaders hold their jobs inspite of holding the people in check as to Spiritual advancement, because the business of preaching and teaching material doctrines have their living from these false positions. Racial and industrial leaders oppose the advancing ideas by which the people would be genuinely free, because a prescribed few among them control the governmental and financial progression of the mass, enriching themselves by holding the people in bondage.

Not seeing the Real Purpose of living to be the making of the Man. The gaining of the Qualities of Real Being, the material leaders of the people see their living being taken from them by the advancing qualities, and are filled with wrath against the advancement; whereas, if they would free themselves from the limitations and welcome advancement as the necessity of progression, new methods of expression would open, new activities of supply would be provided, and all have a great deal more than when held to limitation; (though the material leaders, who reap the gains from imposing the limitations might have less in dollars and cents; and, being extremely selfish they find it impossible to surrender the limited material for the unlimited freedom of the Real Self, not discerning that self. This being the case, they must be checked out when materialism is checked out, and all brought to the ditch of dissolution together).

When the opposite advancement is shown, consciousness is beset with the greatness of the adverse forces, for the enticements of the world never look so good as when the time has come for one to give them up. Idol worship must be superseded with the determination to worship God in Spirit and in Truth, in order that all limited aspects of forces, developed in mortality, can be overthrown. Anything less than the Truth is a form of idolatry, though in the necessity of being in this world one may utilize the outer things in purposes higher than the world; though there are worldly aspects that belong to the world and into which no higher purpose can be projected; these things pass with the passing of mortality.

29. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

Gaius means lord, and Aristarchus means best ruler. Both pertain to more external forces, those companions of Paul who do an outer work among the people. There is not anything that stirs up the wrath of the multitude like that which strikes a blow at its financial living, for the confusion, in this instance, is stirred up by those who see their business of making idols for the people to worship, being destroyed by the teachings of Paul and his companions. This same aspect of force is present today, though these register more on the outer planes than in relation to the Church or the Inner. This is to say, that the visible agitation centers to the plane of government, though this agitation is promoted by the teachings of Truth in the consciousness of those who resent and are opposed to the teaching. This aspect of proving up the racial progression is provided for in the operation of the Divine Law, through Its appointed agents that serve the Universal Cause.

30. And when Paul was minded to enter in unto the people, the disciples suffered him not. 31 And certain also of the Asiaarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre. 32 Some therefore cried one thing, and some another; for the assembly was in confusion; and the more part knew not wherefore they were come together.

One doing the service of the Lord is permitted to protect himself or herself from the wrath of the multitude, hence, the disciples did not suffer Paul to get into the angry crowd. One who has a higher message to give to the race should always protect himself or herself from the ignorance and revenge of the people; for any sacrifices that the Divine Laws require are controlled in those laws and not in the wrath of the adversaries. However, this law of sacrifice, having attended Jesus in its fullness of action, the Lord doing all things once in completeness, has registered and would not again operate in like manner to any follower of Christ.

Asiarchs means ark, and represented a group given to religious rites. These

sought Paul so that he would not permit himself to be drawn into the confusion, signifying the cooperative protection that one follower of a Cause would give to another, and that information that those touching the multitudes give to their leaders in relation to an outworking Cause. There is a mob consciousness, people susceptible to influences join with others in assembling, but know little about what is involved, hence, "some cried one thing, and some another; for the assembly was in confusion; and the more part knew not wherefore they were come together." The mob is brought together by the mob leaders, who, to show their own might and strength and opposition, make sacrifices of the ignorant who follow their leadership without reason, judgment or knowledge.

33. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people, 34 But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

Alexander means defender of men. Alexander was about to defend the situation, appealing to the people, but being a Jew and thought to be related in spirit of nationality with the disciples, was restrained from speaking to the people. Instead the people showed their demands by crying out, "Great is Diana of the Ephesians." That is to say, the temple made with hands is more important than the teaching leading to the fashioning of man as the eternal temple of God. Multitudes in their ignorance commit all manners of offenses against God, thinking they serve the cause of a group of people, but where ignorance is there is always selfishness holding sway and governing the people influenced. These are the chief opponents of advancement, though the more subtle forms of attack against the Spirit come from those claiming to serve the Cause of the Lord, when they permit the errors of the mortal nature to assert influence and power over them. This resistance to the Spirit is counterparted on the worldly plane by the mobs, who, actuated by ignorance, take thier stand against the advancing intelligences projected by those who serve the Cause of the Lord among men.

35. And when the townclerk had quieted the <sup>m</sup>/ultitude, he saith, Ye men of Ephesus, what man is there who knoweth not that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? 36 Seeing them that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. 37 For ye have brought hither these men, who are neither robbers of temples nor blasphemers of our godess.

It is the office of governmental officials to quiet the mob and to restore order, which is figured in the text. Reason must supersede mob judgment, and rationality offset the insane imaginations of people who let themselves be swayed by false impressions, even to exciting them to violence. Inasmuch as the city of the Ephesians was the temple-keeper, it was up to the people of the city to protect their property. At the same time, people are admonished that those who serve the spiritual cause are not out to rob not to blaspheme, hence, are not to be feared.

38. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. 39 But if yet seek anything about other matters, it shall be settled in the regular assembly. 40 For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

It is to say that provision is made, both on the plane of Church and of State, for differences to be settled and people should appeal to these means to

work out their difficulties, instead of resorting to mob violence. However, riots are incidental to the advancing progression of the race and are means by which the inefficiency of organized courts and assemblies are proclaimed. For the racial leaders becoming/<sup>polluted</sup> by their selfish ambitions, politically, financially and religiously, often turn a deaf ear to the cause of the people, this necessitating an uprising among the people. But where there is no reason for an uprising, it should not occur, but rather people should resort to the methods of law by which to settle difficulties, if they cannot exercise sufficient intelligence and judgment to work them out. This pertains especially to the mass mind. There are always those who counsel the mass mind in ways of peace to their betterment and advancement; yet, at the same time, a mass of people get out of bounds in the progression of the race, and rioting results. This is the case until Righteousness reigns and the Government rests upon righteous Principles that apply to all people in justice and order. For the ultimate result of the Qualities of the Spirit working out is the restoration of all things, physically, to the order and harmony of God.

#### Chapter XX:

And after the uproar ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed to go into Macedonia. 2 And when he had gone through those parts, and had given them much exhortation, he came into Greece.

The traveling of Paul throughout the country signifies the dissemination of the Word of the Lord, or the knowledges of the things of the Spirit. In this latter day, the work of traveling in the Field on the part of teachers is the outworking of a similar ideas, only today, the Field of mass of people are penetrated, through the teachers, with the many aspects of unfolding intelligence, this being the symbolical outworking of a Principle that the early disciples objectified more directly.

The projection of Truth, which is the Lord's work and Cause, in this day is not done through physical traveling, but through the dissemination of the Word's intelligences and by means of ideas and lessons and books being distributed. The writer was shown this in 1920, and that Field work was to be left to those not having the capacity to universalize the Truth in the power of the Word. Yet, in 1922, revelations given show a body of Wayshowers to be raised up who will make up the disseminators of the Principles of Truth, though whether this is to be done by emanation from the life and being, or by traveling in the Field is yet to be worked out; though this naturally follows after the inner establishment of consciousness in the Truth and in the Power of the Spirit. All these aspects of unfoldment are provided for in the unfolding intelligence, and vary in expression according to the times and the needs apparent, as provided for in the Divine Plan.

3. And when he had spent three months there, and a plot was laid against him by the Jews as he was about to set sail for Syria, he determined to return through Macedonia. 4 And there accompanied him as far as Asia, Sopater of Beroea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. 5 But these had gone before, and were waiting for us at Troas. 6 And we sailed away from Philippi after the days of unleaven bread, and came unto them to Troas in five days; where we tarried seven days.

Wherever Paul went he made converts, some of which were accounted worthy to take up the work with him. Troad was the commerical center in which these workers were gathered, this representing the penetration at a more outermost point of the forces of the world with the emanating qualities of the Spirit as they were functioned by the apostles and following. Determination is an act of the will coupled with an act of intelligence, by which one accomplishes on the outer plane what should be done, and is a characteristic everyone must have in

dealing with outer things from an inner purpose and motive. This quality must relate to the application of Spiritual Principles to the physical domains, as well as to the power of execution on the outer planes whereby one does what he should do. Without determination, which is will coupled with mind, consciousness is negative and non-productive.

There is among all groups of unfolding students those who feel they want to be of service; some thinking they should go out and teach. It is commendable that people desire to serve the Cause of Life, but until they have themselves become servants to the Inner Principles in their application to the individual life, how can they serve other individuals? If they do not know the Principles and their application, how can they teach others the Principles and their application? There is enough false teaching and teachers active today without adding more to the confusion. If one is ready to serve the Cause of God, the going forth of such an ego will be controlled in the Divine Will, and one knowing the TRuth will know of the readiness and the calling. There is no readiness where consciousness desires to go forth, for one must let the Divine Will be done, dying to all sense of desire, even the desire to serve the Cause. All self-desire must be swallowed up in willingness to let the Divine Will work out Its Plan and Purpose in the consciousness, placing each according as it has decreed.

The Writer never desired to be a Teacher, nor to interpret the Scriptures, nor to lecture, nor to do any other phase of work that has since developed; but She did seek after the Truth with Her whole being (spirit, soul, mind, and body) being willing to let the Divine Will work Its Will and Purpose in Her. The outer steps taken are incidental to the Divine Will fulfilling Its Purpose, and were not premeditated, hoped for, or desired, after the manner of men. When consciousness will give itself to the Inner Laws by which they can do what they have planned for Man identifying godly unfoldment, the Divine Will will lead and govern even in placing one properly on the outer planes. Until one does this, and is taught of God, one is in no position to teach others anything genuine and real. However, a false sense of teaching and service precedes the REality, this being necessary to develop the idea when consciousness has not be sufficiently advanced to function the Reality; but those who love the Reality must turn away from the symbols and seek only that which is Reality and Truth. This seeking is not as though one tries to get something, but as though one is willing to be what the Inner Being will be.

7. And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow: and prolonged his speech until midnight.

The breaking of bread is the formality of the Lord's Supper, a religious rite introduced into the early christian church by the apostles and followers. This is in commemoration of the Lord's death, until He comes, according to scripture, when the feast of the Lord's supper is eaten with the Lamb's wife, in the second Coming of Christ. Those who are serving the Spirit make discourses at the time of the breaking of the bread, even extending these ceremonies long hours, as it is said of Paul. There was a time within our memory, when the length of a dis course was not limited to an hour's service, but lasted as long as the preachers saw fit, even two hours or three. No doubt this idea was gathered from these texts, as well as being written into the record of church procedure.

8. And there were many lights in the upper chamber where we were gathered together. 9 And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Make ye no ado:for his life is in

him. II And when he was gone up, and had broken the bread, and has eaten, and had talked with them a long while, even till break of day, so he departed. I2 And they brought the lad alive, and were not a little comforted.

Eutychus means fortunate. The text is more literal in its meaning than spiritual, though reflecting on the outer planes something of the plan of unfoldment. The sleepy lad indicates the lack of knowledge in which the mortal mind is, though it is fortunate to be contacted by the Higher Knowledge, by which it can be brought back to life; after it has fallen from the third story and has been pronounced dead. The emanation of Paul, who was endowed with the Holy Spirit, brought the young man into the consciousness of life, and comforted the people. The deep sleep is incidental to the supremacy of the sense consciousness. This deep sleep comes in some form upon those listening to a discourse of Truth, though this is symbolized on the objective plane with people going to sleep in the midst of a discourse. That Paul discoursed until the break of day signifies the projection of the word throughout the night, this being necessary to include all time and sense of time in the unfolding Light. The falling of Paul upon the young man is a figure of his making physical contact, by which the powers of the spirit could emanate to him; the embracing signifying the projection of the forces of Love.

I3. But we, going before to the ship, set sail for Assos, there intending to take in Paul; for so had he appointed, intending himself to go by land. I4 And when he met us at Assos, we took him in, and came to Mitylene. I5 And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and the day after we came to Miletus.

These texts, showing the traveling of the apostles and their followers, are descriptive of the Word's emanations in many directions and into many people. Assos means approaching, Mitylene means curtailed, Chios means open. Samos means height, and Miletus means red. All these aspects of consciousness, identified as cities, relate to the outer planes where consciousness, curtailed by the forces of the world, approach the higher intelligences, having reached a height of advancement, though still in the animality of will (red); though ready to come into the open in the understanding of higher ideas. Paul means small, and represents that beginning point of the introduction of the Powers of God into the race for a new racial advancement.

I6. For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

Ephesus means desirable. Desirable pertains to that which has reached a certain advancement, though relating to Asia pertains to an attainment made within. Pentecost was a time of the gathering of the Jews to Jerusalem, and when the opportunity to speak the Word would be enhanced. Paul's traveling by land, and the others by water, bring both the positive and the negative factors of the field under the influences of the Spirit, Paul being related to the more positive expression, hence to land, in these instances; though embracing the negative forces also as is represented by his sailing with the others. The land is the formed consciousness and the water is the unformed, when spiritually interpreted.

I7. And from Miletus he sent to Ephesus, and called to him the elders of the church. I8 And when they were come to him, he said unto them, Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, I9 serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews; 20 how I shrank not from de-

claring unto you anything that was profitable, and teaching you publicly, and from house to house, 2I testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ.

One who is serving the Cause of God among men must meet the trials incidental to the projection of the Word, though always retaining a lowness of mind, without which a greater Intelligence could not be continually unfolding. This is especially the case in the Unfoldment of Truth. Because one speaks with power and conviction, as one taught of the Spirit must speak, knowing what is being said, does not detract from the lowness of mind that is always turned toward God that Its Power and Presence may all the more reveal themselves. Tears necessarily attend the Spiritual Service, signifying the anguish experienced in functioning the God-Qualities toward the race, this especially being the case at the end of Time when the anguishes are piled up equivalent to the piled up Wisdom of God. The tears shed in Gethsemane are not the tears common to mortal sense, but is Christ's own anguish at being held in bondage while a few people think and work their way through to the comprehension of the Principles projected; these people often mocking at Truth and spitting upon the servant of the Word by their ignorant attitudes and conduct; all of which is finally reckoned with in the wrath of the Lamb at the end of mortality. The Writer feels that She shed more tears since 1922 than have been shed throughout Time, though this may not be measured in moisture but in the anguish of the Word's effort to gather Its Own from the materialized consciousness of the race, and the attacking forces of hell and untruth directed at one who serves the Cause of God and Christ.

Paul naturally met an attack in keeping with the message he was giving, though this was more outwardly plotted against him; while the consummated result of this action in the race is to be attacked from the inner planes of principalities and powers, and by those claiming to be devoted to the Cause, who by their prolonged subjection to the delusions and hells of sense hold Christ in bondage when ready in Christ Consciousness to go free. In this is the real woe that comes upon the world, and with the vengeance of the Lord. This final action of the Word is at the end of Time, now working out, though a short period of Time may yet be extended by which consciousness shall be subjected to the authority and power of the Divine Will and Plan.

One given to testify of the unfolding Light must not shrink from teaching what is given to be taught, even though it brings an attack of chaos and discord. It is not that the hearers of the Word consciously and maliciously project adverse forces in the direction of one so serving the Cause of Truth, but that their repulsing and unredeemed hells constitute an attacking power against the Powers of God, this being the fight of Satan against the Spirit of Christ that is present until Satan has been completely subjected. Disobedience to the Truth taught is also an occasion of hellish attack against the Truth expressing. This is the invisible war, though it may have visible aspects. That this war is often prompted by students is to be expected, since they are the ones who are making the overcoming and who are trying to apply the Principles taught. Yet, when growth is attended with devotion, and not with repulsion and resistance, Love emanated and acts as a modifying force in the conflict. This is the modern way it works out, though in Paul's days it was a more material conflict, that is, more outer, though the conflict always comes from the material side and never from the side of Truth.

Teachers, now endowed with the mission of the Spirit, may teach that which is personally profitable, this not stirring up strife; but when the profit includes the necessity of mastery and overcoming that characterize regeneration, Truth is being expressed and the attacking untruth is set into action. The Writer has contacted teachers who claim this strife does not exist; if it does not, it is be-

cause no Truth is taught. She has also known teachers who touching this current of hell have ceased to talk about that which invited conflict, thereby surrendering any aspect of the unfolding Spirit in the presence of the forces of Satan. These are selfish and cowardly, not willing to die to themselves for the Cause ; for the ultimate of this attack is the mastering of all adverse forces within one-self, and thus becoming an agent of Truth by which the universal mastering may be set up, though this final function would be performed only by One attaining the consciousness of Christ at the end of Time. Going from house to house is a common method of preaching and teaching when the public is not yet organized and public places of gathering established.

Repentance is the first necessity by which consciousness receives the operation of the Divine Laws and is regenerated. Repentance is a change of mind and heart by which the will or determination to let the Divine Will be done in the consciousness may assert Its Power and Might to transform the consciousness of the ego. Repentance toward God is the necessity of preparing to receive the Action of God. This means subjecting the mental tendencies and emotional impulses , the will of words and actions, so that one conforms in thought, feeling, word and act to the Principles of Truth perceived. Whenever an ego hears the higher message of Life, he or she is expected to live according to It. Any failure to do so is bondage to sin and limitation, and if persisted in ,becomes wilful sin and disobedience upon which is the judgment of God and Christ.

"Faith toward our Lord Jesus Christ," when really gained, is a living devotion to the Principles of Truth by which one becomes in essence the substance with which the Divine Laws work to fashion the Reality of Being. Faith is the substance of things hoped for, that is, the essence of reality established thru devotion to the Principles of Truth and the living of them, which is the proof of the devotion. Faith without works is dead, but the works of Faith is the application of the Principles to the Life, to which one is devoted, and in which one believes. Belief is the actualization of that in which one has faith and to which one is devoted.

22. And now, behold, I go bound in the spirit unto Jerusalem,not knowing the things that shall befall me there: 23 save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. 24 But I Hold not my life of any account as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.

The testifying of the Holy Spirit is received by one serving It, this amounting to a Divine Leading. Yet, only one serving the Cause directly can be so led. In the individual unfoldment, leading to this universal service, one is tried and tested as to fitness for spiritual progression and especially as to regeneration. Primarily, it is Satan that tries and tests the ego, delivering him or her to Christ, when one is no longer subject to snares and delusions. Satan is the adverse aspect of Christ, and mortals being in the adverse forces, are tested and tried by the lord of the world, Satan; but when nothing of Satan is found in the ego, then is one turned over to Christ, in the Law of God that Christ may prove the ego, and make one ready to serve Its Cause. This cause is that of unfolding the Spiritual man, revealing the Reality of Being.

Not all that testifies to the consciousness of what is to come to pass is of the Holy Spirit. Many delusions and wild imaginings beset the ego in the path of unfoldment. One can always test these spirits, and choose that which conforms to the highest intelligence known and to common sense. The mystical out-working of Spiritual Principles never sets aside the elements of intelligence

and common sense. Love is the fulfilling of the Law, and never a violation. Love is always attended with Wisdom, the two being one in Divine Law. It is the hellish, satanic element in the unredeemed nature that entices and ensnares, coupled with the ego's willingness to continue to eat of the forbidden fruit of good and evil.

Paul did not count his life as anything, except as that necessary by which he would fulfil his course in promoting the ministry with which he was endowed by the Lord Jesus. That he could foresee that bonds and afflictions would abide with him in promoting the Word's activities was incidental to understanding something of the laws unfolding, and what he had already experienced. The "gospel of the grace of God," is the message of the redeeming Power of the Love of God, but this Love must be gained by the ego turning from the love of the world by which the Love of God is gained. While this message could not be known in its fullness, it not yet having worked out through Paul even to the extent of the teaching he was later to give, yet the ideas were unfolding and being passed along to the people, though treated in a more external way than we would now treat them. For the First Coming of Christ and the work of the apostles that followed pertained to a drawing from the without inward, while now, in the Second Coming of Christ, it is a drawing of that which is inwardly developed to the outer plane that the earth may be united with the heavens; the second coming of Christ being the union of heaven and earth, or spirit and body, idea and the actualization of It.

25. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. 26 Wherefore I testify unto you this day, that I am pure from the blood of all men. 27 For I shrank not from declaring unto you the whole counsel of God.

This is Paul's farewell to the elders of Ephesus, hence there is nothing mystical about his departure, as he speaks in literal terms. Paul's testifying that he is pure from the blood of all men, because he did not shrink from declaring the whole counsel of God given to him, spiritually signifies that he is not in bondage to the limitations of the flesh, for which blood stands. Having freed himself from limitations he became a servant of God, therefore could receive the counsel or teaching of God, which he in turn gave to others regardless of the suffering and tears it caused him. He had proven his supremacy over the ties of the flesh and had cast his lot with what the love and devotion to the Cause of God would bring forth.

28. Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood. 29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock; 30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. 31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears.

After a group has been assembled in faith in the Lord, they must prove steadfastness and service, feeding the church of the Lord by feeding their own spirits with the further unfoldment of the Word and Its Qualities. It is quite possible that in a group claiming to serve the Lord there be those who draw away and who seek to draw others away, if not through the enticement of words, by the enticement of conduct. There are always those who put false interpretations upon the teaching, speaking perverse and adverse things of the Truth. This has a tendency to confuse and disturb the faith of those not fully grounded in devotion to the Word. If Christ, by dying to him-herself, established the Church consciousness, by which the Word of Truth would raise up Its Disciples and apostles, then those claiming to follow Christ must also die to themselves, opinions,

desires, false beliefs, and put on the full armor of Truth and Love. This is the present day interpretation of the text, though it had a similar relation in its day, according to the unfolded message and the demand made upon those claiming to serve the Cause of the Lord, to which Paul was devoted, and to which he had established followers.

32. And now I command you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified.

The Word of the Grace of God is the emanating Intelligence that unfolds as one develops the Love of God and the things of the Spirit. The followers of the Spirit are commended to this operation of the Law, that is able to build them up into the Realities of Being, which the Kingdom of God implies. Sanctification is a necessary attainment in order that one may receive the inheritance of God. This means complete separation from the things and forces of the world, with a corresponding devotion to the things of the Spirit, by which one proves complete allegiance to the Truth. Without sanctification, which is cessation of sin and its forces, the Qualities of Truth cannot unfold in the consciousness. The inheritance is the gift of Truth, the freedom that the knowing of Truth brings, though this was more in words than in consciousness of the Principles, in the days of Paul. But the Principles of God do not work out abruptly, but promote themselves, according to the times and the opportunity, from cycle to cycle, until now, the fullness of the Word can be known and witnessed.

33. I coveted no man's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. 35 In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

To covet is to wish to possess. This is occasioned by the possessions of others. Paul declares that he was not moved by the possession of silver, gold or apparel of others, thereby setting an example for all who follow after the things of the Spirit. These outer things are often counted of consequence by those who do not have them, but when one has the wealth of the Spirit, they are as naught. In the days of Paul the ministry was not organized as it is today, with people devoting all their time to the calling, therefore, the early apostles had trades at which they worked, supplying their outer necessities. This was not so much the case with Jesus and His disciples who belonged to a society that held all things in common and whose support came from the mass of people interested.

Paul labored for the weak in that those are weak who know not the gospel of the Lord, seeking always to give abundantly, rather than to receive, even as the Lord had commanded. One serving the Lord's Cause must be so rich with the Qualities to be given forth that these alone control the receiving. It is not that one really serving the Cause of Truth today does not labor with the hands, or work diligently in outer ways, though this may be centered to the going forth of the external aspects of the Word, as the times and conditions of consciousness demand. The Writer easily does the work of three or four people or more all the time, and has Her receiving by which a greater service can be rendered in a greater giving, which capacity is increased at stated times in the operation of the Divine Law and Its unfolding Qualities. If there is anything needed by the School by which an added receiving should manifest, it must always be approached from the standpoint of more giving, more doing, by which a greater service is rendered. This is in conformity with the Divine Law, "Freely ye would receive, freely give," and applies to all people on all planes of progression.

36. And when he had thus spoken, he kneeled down and prayed with them all. 37 And they all wept sore, and fell on Paul's neck and kissed him, 38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

This is Paul's farewell to the Ephesians, who are sorrowful that they are not to see him again, and represents the devotion and sympathy and love that spring up in a group devoted to a common cause. While consciousness has become more contained in this day, yet, it is not out of order to feel grief of separation, if consciousness is at that point of development where it grows by feeling. An exchange of affection is common to the natural plane and is not disorderly, though, now, consciousness is more understanding and affection is expressed in other ways. This text is used as an example of farewells accorded ministers and has been objectified within our own memory in the church organization as it exists today.

#### Chapter XXI:

And when it came to pass that we were parted from them and had set sail we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: 2 and having found a ship crossing over unto Phoenicia, we went abroad, and set sail.

Another movement of consciousness is projected toward people who relate to the Qualities represented by the cities. Cos means summit, Rhodes means roses, Patara means trodden, and Phoenicia means land of palm-trees. It is to say that consciousness reaching the summit of advancement in a given direction, having attained to the material harmonies, through having trodden down the opposing material forces, is ready to partake of the message of Life by which a higher expression may be worked out. "Land of Paul-trees," signify a harmonious state, all of these factors relating to the soul advancement; to which the apostles were called to minister.

3. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syra, and landed at Tyre; for there the ship was to unlade her burden. 4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem.

Cyprus means fairness, Syria pertains to that which is high, Tyre means rock. This is to say that a substantial material consciousness is represented, to which the apostles can minister. The disciples, admonished Paul, through the Spirit, not to go to Jerusalem, is that leading by which those serving a Cause are given to know what to do, even in relation to outer things and places.

5. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way till we were out of the city: and kneeling down on the beach, we prayed, and bade each other farewell; 6 and we went on board the ship, but they returned home again.

The early Christians traveled in groups, and were bound together by a common interest. They were also subjected to dangers and plots that made their farewells especially sad, since it was a question whether they would see each other again. Modes of travel were not perfected as today, and a journey was fraught with dangers, but for the early Christians who were persecuted on every hand it was especially so. There is a time to do all things, a time to accomplish the work to be done, all these things being incidental to order and system on the outer plane of expression. Prayer is communion within with the Spirit, but is also a communion in a group by which all are united in a common worship of the Spirit.

&7. And when we had finished the voyage from Tyre, we arrived at Ptolemais and we saluted the brethren, and abode with them one day. 8 And on the morrow we departed, and came into Caesarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.

The traveling of the apostles is the reflective aspect of the Law that makes a symbolical reflection of Itself, after Its Reality has been identified. The reflection is the delusive aspect of the Law and is only used by the Law by which something of Itself and Its Plan can be outlined in the race, with which It can work; therefore, while all these places represent qualities of forces, they are not directly related to Christ but are indirectly. However, there is a delusive aspect that arises in the race mind, in egos who have no quickening in the Holy Spirit, that is the delusion in Its identity, and which is only to the Reality what a shadow is to that which casts its image; a reflection on the world plane is without virtue in the Divine Laws.

This doubling of the absolute and relative, the symbolical and the reflective, in due to the four-square consciousness not yet being worked out. These aspects stand at the end of Time, but only because they have stood in Time; therefore are quickened into action that Truth may wipe off the delusion entirely and that the Reality may be. The Reality will be made up of heaven and earth, or the absolute and the relative expressions, with the symbol and the reflection entirely done away with.

"One of the seven" would reflect on the worldly plane the seven Principles of Being, but these alone were unfolded in Jesus, and not in the disciples and their following. But from the First Coming of Christ, the Law of the Lord would of necessity have to set again in the race, the outline of the Plan set from the beginning of Time; this permitting the outline to arise at the end of Time in which would be the forces of the world to be destroyed by Truth. For, having been mastered by Jesus and centralized, He representing the Central Function of the Creator, the circumferential plan would again be laid that the Central Function at the end of Time can deal with all progressed in Time in the delusion and bring it to naught.

9. Now this man had four virgin daughters, who prophesied. 10 And as we tarried there some days, there came down from Judaea a certain prophet, named Agabus. 11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we and they of that place besought him not to go up to Jerusalem.

"Four virgin daughters" would typify, in the reflection of the world the four departments of consciousness controlled to the Law of the Lord. This would have nothing to do with the daughters, or that they were so coordinated, this purely being a worldly reflection of an Inner Principles, which the Law reflects in the race, and which those in whom the Law is identified, have to deal, this permitting this aspect of penetration of the Divine Powers into the world in general. That they prophesied or foretold what was to come to pass was also a worldly reflection of the Spirit of Jesus who is the Spirit of Prophecy; already identified in the world through the Authority of the Divine Laws.

Agabus means locust. Locust is a name signifying on the material plane a destructive force, though on the higher plane is/mystical aspect of forces, controlled by the Spirit to perform a destructive work. That this was a prophet, who could prophesy the destruction coming upon Paul implies a state of conscious-

ness that had transcended the material and who was opened to inner insight. The mental tendency to place the authority of the Holy Spirit upon inner insight has prevailed throughout Time, though it is not until the end of Time, when the fullness of Truth is known, that it can be discerned how many things, posing as issuing from the Spirit, are the aspects of the psychic and materialistic sense. This is not to say that one does not have inner insight of a super nature, as to outer things, or that the prophet did not foretell what could occur to Paul at Jerusalem. These people do have this insight, as to outer things and to inner things (therefore inner insight is used in this sense), often foretelling things, discovering the lost and hidden, as it is still done in this day. This is the result of super development of the psychic and not from the spiritual.

It was a common tendency in the earlier days for people to enact their ideas, hence, the taking of Paul's girdle and binding his own hands and feet to make it impressive how Paul would be bound at Jerusalem. It is like applying an idea to an objective thing to make the idea all the more understandable. When it was known that Paul might suffer destructive forces at Jerusalem, the other followers, exercising common sense and Caesar knowledge, besought him not to go to Jerusalem. This is the natural common sense that is to be received, unless it is superseded by spiritual leading in the one whose liberty and life are threatened for such a one can be led only by the Inner Spirit operative in his or her own consciousness.

I3. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus Christ. I4 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

One serving the Lord's Cause must be not only willing to risk one's life for the Cause, but risk it. When this willingness is balanced in the wisdom and love of the Spirit, one is protected and great good comes to those who formerly thought to persecute the follower of Christ. Paul could not be persuaded to believe the prophet, since he was willing to die for the Cause, which teaches that one cannot be too much concerned about the foretelling of others, when one is under the authority of the Inner Laws. One serving the spiritual Cause never seeks out prophets and fortune tellers for advice in matters that are alone controlled by the Laws of the Inner Spirit; though in these historical days there was much soothsaying and material prophesying on the part of those materially advanced, but not spiritually identified in intelligence and love.

"The will of the Lord be done," uttered by these early Christians became the common expression of latter day Christians, who stoically met difficulties feeling that they would be protected in the will of the Lord. While this was distorted as to its meaning, and the Will of God was set upon many destructive aspects of material evolution, the original import of the declaration was that the protecting Power of the Spirit would attend one serving the Higher Cause.

I5. And after these days we took up our baggage and went up to Jerusalem. I6 And there went with us also certain of the disciples from Caesarea, bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

Mnason means remembering. It is to say that those early in the faith continued in it, joining with the disciples later in centralizing the forces to Jerusalem, the text being more literal than Spiritual. The gathering of the disciples at Jerusalem with Paul is a centralizing of forces outwardly, oppositely positioned to Jesus and His disciples; and out/identification in the reflection of the Reality identified with Jesus and His disciples at Jerusalem.

17. And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles through his ministry. 20 And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them that have believed; and they are all zealous for the law: 21 and they have been informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. 23 What is it therefore? they will certainly hear that thou are come.

The tendency to rehearse all that God has done is one way of tracing the outworking of the Law and making an outer record of this unfoldment in the minds of those who hear it. This is not a real record but the projection of the aspect of the Real Record toward the outermost that the Plan of the Law may have some identification in those identified in the outer. People who love the things of the Spirit always rejoice in hearing of its activities. That there were many Jews among those who believed would be present at the passover of the Spirit from the Jews, those being able to receive the further action of God being actually identified, though these would be supported by a multitude of people outwardly receptive whether they were inwardly capable of attaining to the Spirit of God (Christ) or not. This attainment is made at the end of Time when those who are neither Jews nor Gentiles make up the children of Israel.

The teaching of the things of the Spirit is for all alike, regardless of their former customs or karmic conditions. There is no rule for one person and another rule for another person. Especially, in relation to Truth: there is no adaptation of Truth to the personal problem, or to the particular state of advancement; but there is the necessity of all people to meet and master the karmic-conditions under which they find themselves on the mortal plane, so that the Principles of Truth may apply to the consciousness. Those who were going forward to follow Christ, would of necessity need to forsake the laws of Moses, fulfilling the old covenant with the capacity of putting on the new. Those who adhere their love and faith in the old aspects of progression resent the presence of the new and fuller actions of God in those serving the Cause of advancement, and some fear is occasioned at these times of racial unfoldment; and some concern as to the treatment those serving the Advancing Cause are to receive from those adhering their faith and love in the old forces of the race.

23. Do therefore this that we say to thee: We have four men that have a vow on them: 24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. 25 But as touching the Gentiles that have believed, we wrote, giving judgment that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. 26 Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for everyone of them.

In these times, compromising with the public, especially those bent on resistance, was permitted in the unfolding Law, this even extending to the end of Time when Mrs. Eddy, in the adaptation of her religious knowledges made tenets of them to suit the people to whom she catered; the original book brought out by her differing very radically from her later editions. This compromise is effected because the time has not come for consciousness to be ruled by the Divine Intelligence, hence, it must be coaxed along and pleased, that it may eventually be advanced enough to be willing to die to itself and put on the full armor of Truth,

which processes of life necessitate according to the unfolding knowledge.

Paul's obedience to the suggestions, by which he could be made to appear to be at-one with the Jews protected himself and at the same time protected the teaching he had to give. The wisdom of the serpent is permitted to those who are outwardly premised, but this is not to lie or to defraud, though it may contain in it a snare to lead those concerned into a fuller good. One serving a higher Cause must walk (live) orderly, having no shame in the self, if one is approved by God. It is what one knows of oneself that is approved before God, and not what people think of one, unless they think the Truth. The adaptation of the message to be given to the formalities of the people, as respecting the outer aspects, is always permissible, but no compromise must be made with false ideas when Truth is being expressed. This is to say that the outer system of living by which people have been developed is not violated because a higher system of Creation is introduced into the world, though agitations always arise because of a greater Action of God.

One must be sufficiently purified to go into the temple and teach the people, if any genuine message is given. The four aspects of consciousness, typified by the four men, must be coordinated in service to God, and that their heads are shaved signifies the cutting off of the false sense of knowledges heretofore developed. One who keeps the Laws of the Lord, in the degree that the times have unfolded those Laws, lives above the laws of the land, never violating them but superseding them with love. The moral tenets that people have been taught in the mortal evolution, the evils and perversions, are all a part of progression; but the adherence to the moral tenets and repulsion to the evils are the ways the Divine Laws reflect by which consciousness can best attain to oneness with Its Plan. This is not to be set aside because one comes into a higher understanding of Life and seeks a higher attainment. They may be superseded with a higher action of Life, through the Authority of the Divine Will, but this is Love fulfilling Law, and not a violation of it.

27. And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple stirred up all the multitude and laid hands on him. 28 crying out, Men of Israel, help: This is the man that teachest all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. 29 For they had before seen with him in the city of Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

Asia means eastern. Eastern pertains to the inner forces, but when related to the material world, they relate to the forces of the adversary, therefore the adverse position that is taken by the people of Asia, the Jews, against Paul who represents the eastern or within of the Spiritual forces, in contradistinction to them; though in contradistinction to Jesus he represented the outer. Seven days represent a movement of force, by which something is completed. This also applies to years in a fuller action of Time. The Jews were appealed to as "Men of Israel" they believing to this day that they are Israel; whereas Israel of the Jews is only the symbolical representation of the Israel to be brought forth at the end of Time. The belief is that one advancing beyond the race is teaching against the people, the times, and the law, even against the temples which signify the church systems, which is in Principle the case but which is not the fact. For one giving the higher message of Intelligence knows that the old system has already been superseded by the revelation of the higher intelligences, and while they must be contrasted to the higher intelligences for the sake of people being freed from the delusions, there is no occasion to outwardly attack them; especially when the higher intelligence pertains to Truth, for the Law that has brought forth Truth has already accomplished the overthrow of the forces of that less than Truth, and brought them to a state of dissolution, though they have not been entirely destroyed.

The Jews did not feel friendly with the Greeks, so held it against Paul that he was seen with the Greeks, even though they did not know if Paul had brought a Greek into the temple, but supposed that he had. There is no supposition in a fair and honest state of mind. Supposition belongs to those who want to think the evil has been done or said so that they can defend their own positions. It is a great art to be mentally honest and to act in keeping with this honest, eliminating all supposition, imagination, hear say evidence, and seeing the situation as it is, with nothing from one's own thought added to it. This is essential that Justice may be set up in the consciousness, by which the reign of Divine Love is added.

30. And all the city was moved, and the people ran together; and they laid hold of Paul, and dragged him out of the temple: and straightway the doors were shut. 31 And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. 33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. 34 And some shouted one things some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. 35 And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the crowd; 36 for the multitude of the people followed after, crying out, Away with him.

This coordination of the people to a given destruction and persecution is descriptive of what is called the mass mind. The mass mind is always for the mass, but against those who are leading in advancement, who may be for them in a greater way than they are for themselves, but in their ignorance and resistance they do not know this. The laying hold of Paul represents the attack that is made by the antichrist forces, that adhere in the racial progression and its system, against the unfolding Christ Principles. The calling into action the forces of the law signifies the reverse of the Action of the Divine Law that is already moving. The movement of the Inner Laws cause to move the outer reflections, but the outer reflections move in the lies and delusions promoting destructive and antichrist forces.

People are afraid of the officers of law, seeking their own protection against them. This is because law has been used to discipline the unfolding race, and the discipline has been accompanied with fear. The chaining of Paul is the limitation, in its significance, that is placed upon the advancing forces by those in the race who hold their positions by keeping the race in bondage. Those who seek to break the chains of the race must themselves come under the racial bondage that the Higher Wisdom and Love unfolding in them may penetrate the race to the overthrow of its limitations and bondages. People who join in the confusion of forces have different stories to tell, none knowing the Truth. They demand the destruction of all agents of advancement because of love of evil.

37. And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? 38 Art thou not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? 39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; and I beseech thee, give me leave to speak unto the people. 40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was a great silence, he spake unto them in the Hebrew language, saying,

No matter what the confusion of forces incidental to the mortal plane of

living, one serving the Cause of the Spirit can always find opportunity to speak of the Spiritual Principles, though it may be necessary to have a connection with someone of the crowd by which the opportunity is promoted. This is the case when the service is of an external nature, as was Paul's. The occasion made for the physical beating of Paul, was turned, through the aid of the chief captain, into an opportunity for Paul to express what he had to give, this representing the combat of material forces against the advancing mental. That Paul could command the crowd to silence implies the dominancy of the material outer forces by the mental, when the mental are sustained and supported by the service of the Spiritual.

#### Chapter XXII:

Brethren and fathers, hear ye the defence which I now make unto you.<sup>2</sup> And when they heard that he spake unto them, in the Hebrew language, they were the more quiet: and he saith, 3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

The Jews are clannish and inclined to give a listening hear to one of their clan, therefore, Paul, speaking in the Hebrew language, commanded their attention. The Hebrew is the primitive aspect of the Jewish current, that which has produced those called "fathers" in the Jewish race. These are the patriarchs through whom the unfolding Laws of God have been progressed and made known. Paul received his instructions from one of the learned Jews, as was the tendency in the Jewish current of the race, Gamaliel being his teacher. The passing of the absolute authority of the Word from Jesus, who was born a Jew, racially speaking, to Paul, another Jew, in its descent, was incidental to the Jewish current of the race being used as a primal pole in which the Activities of God opened, and from which it was made known, and passed over to the Gentiles. The Greeks were receptive to the Knowledge of God being especially known for the Spirit of devotion to that pertaining to the religious.

4. And I persecuted this Way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished. 6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great Light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me beheld the light, but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of the Light, being led by the hand of them that were with me I came into Damascus.

Paul recites to the multitude the story of his conversion from the Jewish teachings to become a servant of Jesus, promoting the gospel of Christianity. However, it is the descending spirit of the gospel he is promoting this giving rise on the outer plane to those having faith in the Cause of Christ, as represented by Jesus, leading to the establishment of the outer adherents of Christ in the love of the teachings of Jesus. It is common to repeat the experiences one has undergone as a means of attaining to the consciousness of the Spirit, this giving liveableness to the ideas expressed, as well as encouragement to others that they may also be led of the Spirit and come under its direct dominion. The repetition of Spiritual experiences, carried through these Bible interpretations, is for the same purpose, as well as making a record of the present day activity of the Word.

I2. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, I3 came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. I4 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from His mouth. I5 For thou shalt be a witness for him unto all men of what thou hast seen and heard. I6 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.

Paul continues to explain why he is a servant of God, and why he has passed beyond the teachings of the Jews. He shows that he was appointed in the Divine Law to be a witness of the Word and to hear Its speaking, as it had identified in Jesus, Its absolute messenger of that time. That Paul was blinded with the glory of the Light in an outer sense, so that he could not see, but had to be led by those with him, is indicative of the physical effect that arises at the introduction of the corresponding Spiritual Forces; this being possible because, primarily, the Spiritual Quality entering into the world of consciousness was lost and a material effect resulted; hence, the penetration of the outer domain of consciousness with the Spiritual, causes the physical effect, common to mortality, to present itself. Yet, there may be a physical stirring up from the Spiritual, and a material stirring up from the material or chaos at this time, due to the equality of the inner and the outer forces of consciousness. This necessitates discrimination and proper treatment of the forces that arise in one's transition from mortality to immortality.

To be genuinely baptized is one with conversion and repentance, the eliminating of the sins through Spiritual Understanding being the washing away of the sins that is the effective conversion. At the Proper time one is opened in the light of the Spirit and the darkness of mortal sense passes away, this being typified with Paul as a blindness of the eyes; for the eyes represent the organ of consciousness through which light is functioned. The "Righteous One" is Christ, the Action of God which Paul was called upon to witness in a living way, and to bear testimony of this witnesseng to the people, this being the purpose of his ministry, as to its outer aspect. From the inner, he constituted a carrier by which the illumination of the Spirit could project Itself to others, thereby preparing the world for further enlightenment and advancement. Having been endowed with the possibility of the Qualities of the Spirit, Paul could express in the name of the Lord in a relative way, being the means by which the Spirit of Christ carried over into the consciousness of the race.

I7. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, I8 and I saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me. I9 and I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of Stephen, thy witness was shed, I also was standing by and consenting, and keeping the garments of them that slew him. 2I And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

The destructiveness to which Paul was subjected, before he could receive the direct Action of the Spirit and become a servant of the Lord, is incidental to the necessity of functioning the destructive forces that arise at the going down of the Spirit of Christ into the race; Paul, being a center of consciousness in which the destructive forces could be pivoted, though at the same time controlled in the Law of the Lord. That this destruction took the form of attacking the Christians is a symbol of the Judgment of the Law that enters first, against the church, at the end of Time, and then against those farther out on the planes of progression; for the Laws of the Lord make figures of themselves in relative

ways thereby promoting their capacity to act in absolute ways at certain times. As an idea does not work out at once in the mind of man, but has stages of development, so the Idea of the Plan of the Lord has stages of progression, preparatory toward its fulfilment and its fruitage.

All are in some ways opposed to the Laws of the Lord before their conversion, not understanding the Principles of God and their Plan of outworking, though not all are conscious promoters of the forces opposed to the Lord; but whether consciously promoted or not, each must finish this karma and meet the result of it as he or she steps up in the path of progression, this accounting for peculiar suffering experienced even after one has entered the Lord's service. Suffering is a means of developing humility, and humility is the proper negativeness by which the Spirit can express Its Powers and Qualities into the consciousness, and from the chastened consciousness project them to the entire race.

22. And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth; for it is not fit he should live. 23 And as they cried out, and threw off their garments, and cast dust into the air, 24 the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. 25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman.

People will hear the story of one's conversion, and the coming of the action of God into the consciousness, even being told something of the mystical operation of the Divine Laws, as Paul has told, and yet retain their own opinions and beliefs and tendencies, doing afterward what they intended doing before anything was said or explained. This shows the tendency of the mortal mind to believe in itself and its opinions until penetrated by a higher light, that must come in a manner different than being told of its penetration into another who has been converted to the Cause of God. Activities of Life alone produce real changes, these being the outworking of the Laws governing the being of man, dealing with the consciousness according to its phases of progression, thereby producing beneficial changes and genuine growth. However, one may have brought to their remembrance certain latent ideas and principles by hearing of the experiences of another, these being covered over through the necessity that attends repeated embodiments. Hence, after Paul had finished speaking, the Jews who heard proceeded to scourge and persecute him, regardless of his witnessing of the Power of God to change his life from the destructiveness of forces to constructive service.

A Roman is a citizen of Rome, having a residence therein; not necessarily a Catholic, but one subject to the laws governing the Romans. In the early days, these laws embraced certain commercial rights, which Paul no doubt referred to, when he asked if they could lawfully scourge a man that is a Roman, and uncondemned? The Romans were a distinct racial class in these days of history, as they have always been, and under particular governmental jurisdiction.

27. And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. 28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. 29 They then that were about to examine him straightway departed from him; and the chief captain also was afraid when he knew that he was a Roman, and because he had bound him.

The Romans exerted considerable influence in these historical days, and

this no doubt accounts for the fear of the governmental officers. At this time Rome was virtually mistress of the civilized world. It was among the Romans that the early Christians suffered such persecution until the time of Constantine. Palestine was ruled from Rome by kings and other ruling authorities, therefore the Romans extended their ruling powers over the Jews. The chief captain was a nationalized Roman, but Paul was a Roman born, that is, was under Roman jurisdiction, though born in Tarsus which had been captured by the Romans and made a free city of Roman authority.

30 But on the morrow, desiring to know the certainty wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

In all civil actions that bring people before the law certain invisible forces have combined to bring about the bondage. That associated with Paul was of Jewish origin, an infringement upon the Jewish teachings that they were zealous of protecting, and at the same time using this as a means of preventing advancement among their people. It is the necessity of the law side to complete a matter when one is accused, therefore those in authority brought the Jewish leaders together to determine why Paul was accused, and why he should be released since, being a Roman, they were glad to finish the matter and save themselves from becoming involved with the Roman authorities.

#### Chapter XXIII:

And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 And Paul said, I knew not, brethren, that he was a high priest: for it is written, Thou shalt not speak evil of a ruler of thy people.

The racial religious leaders resent the idea of anyone being able to live in close communion with God, making a ritual rather than a Reality out of their religious services. This is as true today as in the time of Paul. When the Writer came to Kansas City, and associated with the Unity School of Christianity, the leader derided the idea that She could know the Truth, although devoted to teaching the people that it could be known. The Christian Scientists, strong in the Central Church, resent the idea that the Writer could know the Truth without it having been gained through the reading of their literature, as has been the case with certain Christian Science leaders. They would rather smite one who bears allegiance to the Truth on the mouth, thereby showing their own ignorance and failure to know the Truth, leaving the impression that such a one is in error, this being done to hide their own errors and to cover up their ignorance. Paul's retort that, "God shall smite thee, thou whited wall," is not done in vengeance, but in a conscious realization of people reaping as they sow. If religionists smite those who serve God, then they smite the God served and can expect in turn to be smitten by God. A "whited wall" represents an obstruction, though in this case a consciousness apparently white and clean, but nevertheless, obstructing the free expression of the Word as It would perform its services through Paul. Rather than hear it, they would smite the mouth through which the intelligence of the Spirit issued.

Those who have not advanced in receptivity to the unfolding intelligence of the Spirit are not fit to judge those who have, therefore Paul's query as to how they sat in judgment against him, though he did not realize that the chief

priest was a lawful judge after the manner of men. Realizing this, he voices the idea that one judged by a higher Law is not expected to violate the laws of the land or to speak evil of the racial leaders; though uncovering the errors and showing the truth that should be expressing may be considered evil by the evilly minded.

6. But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. 7 And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the assembly was divided. 8 For the Saducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

The Pharisees were a Jewish sect, strictly orthodox in religious beliefs, and opposed to foreign domination and supremacy. The Sadducees were a Jewish sect but opposed to the tenets of religious belief held by the Pharisees, especially opposed to the resurrection of the dead and the belief of the Spirit as a controlling factor in the life of man. Since the council was divided into two poles of Jews, Paul showed that to which he related by declaring himself a Pharisee. Paul representing the racial consciousness individually developing was all things to all people, typifying the universality of consciousness in which one is identified when Truth is established. Since he was called before the council to determine his position in relation to the Jewish religion it was fitting that they should be declared by Paul. Churches have always held the right to pass upon the conduct of their members, and to set in council, though this is reflective of the judgment of the Church to be exercised when Truth has called Its Own, and the fruit of God and Christ has been brought forth at the end of Time.

9. And there arose a great clamor: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? 10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

The taking of Paul by the soldiers signifies in symbology the protection that the Divine Laws afford one serving their Cause, as this was for Paul's safety and constructive in its tendency. Confusion always attends those of a divided mind, and who are persistent in self-will in believing what they think is true, without reason, judgment or consideration of the Truth. The Pharisees, seeing that Paul was one of them in belief, took their stand with him, seeing no reason to discriminate against him because he had been spoken to by an angel or a spirit. This was no evidence of evil in Paul, but the great dissension arose not over Paul so much as because of the opposing beliefs of the Pharisees and the Sadducees, Paul being the goat in the matter. This condition is always present where opposing forces are active, someone being made the goat of their dissensions as well as someone receiving the material advantage from the governing pole.

II. And the night following the Lord stood by him, and said, Be of good cheer; for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Tome.

The Lord does not necessarily speak as a voice but the impression is given, sometimes coming from the inner planes of consciousness, and sometimes more directly outward. The Writer recalls when She was preparing a lecture on regeneration, feeling for a moment the lack of receptivity to these Principles, when more outwardly than inwardly, the Voice spoke, "Be of good cheer," admonishing one was not to become weary in well-doing. This was like an eternal approval

upon the ideas and Principles and lifted the burden of responsibility. She refers to the Voice as the Impersonal Word, though this is the same Voice referred to in the text as the Lord. The Lord does give those doing Its Services knowledge of what to do and where and when; even as Paul was adominished he was to do in Rome what he had done in Jerusalem.

I2. And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. I3 And they were more than forty that made this conspiracy. I4 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul.

The word curse is used instead of an oath, principally to convey the destructive aspect of the word they were bound by. It was a common practise to assume allegiance to a curse in these days, and the placing of limitation upon themselves, such as not eating or drinking until it was fulfilled, would spur to fulfilment. Therefore, the Jews sought to kill Paul, entering into a conspiracy to do so even at the expense of themselves, if need be, that is, at the expense of their physical comfort.

I5. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though we would judge of his case more exactly: and we, before he comes near, are ready to slay him. I6 But Paul's sister's son heard of their lying in wait, and he came and entered into the castle and told Paul. I7 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain; for he hath something to tell him. I8 So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. I9 And the chief captain took him by the hand, and going aside asked him privately, What is it that thou hast to tell me? 20 And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. 21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, who have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. 22 So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me.

A conspiracy is always attended with evil intentions, though people deceive themselves in the belief that they are doing something for some good reason, being deluded and in the love of the delusion, else they would not enter into the conspiracy. A conspiracy associates itself with the outworking of the things of the Spirit, for a deception entered for man's soul sake, and delusions arise as a result claiming to be of service to man's soul, whereas they are only the enticements of the unredeemed mind of those thinking they serve. A conspiracy may not be alone the purpose of bodily slaying someone, but it may arise against the outworking Principles of Truth, and may be mentally and psychically promoted as obstructions to the Cause of Truth.

In this instance the conspiracy was on the outer plane of living, and was attended with trickery and subterfuge, for those who do the evil things are never frank and straight-forward in their actions. However, the Divine Laws that protect those who serve them make known the fallacies, giving their servants to know the machinations of the enemies in some way, enabling Truth to dominate the evil forces and to bring them to naught. This uncovering of error may take form in ordinary ways, as conveyed by Paul's sister's son, hearing of the plot and revealing it to those in charge, for all things are made to serve the Divine Cause when

Its Powers enter the plane of the world. The authority of the Spirit is felt even by those exercising the authority of the material laws, as indicated by Paul's influence upon the chief captain and his bringing the young man before him to tell of the plot.

Secrecy is necessary in dealing with evil forces, for one must deal with the world's forces in the wisdom of the serpent, protecting the Spiritual Cause and those who would do the material works, though the latter are protected from themselves and their destructive tendencies. That are always those relating to the outer laws who are given to fair-play and consideration, and with whom those serving the Cause of Justice can connect, thus aiding in seeing that the right thing is done, and that the constructive forces dominate the destructive.

23. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Caesarea, and horsemen three score and ten, and spearmen two hundred, at the third hour of the night; 24 and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. 25 And he wrote a letter after this form: 26 Claudius Lysias unto the most excellent governor, Felix, greeting.

It is left to the outer agencies of law to afford outer protection in times of stress, for this is their function and they best perform it. Inasmuch as Paul was under the protecting Power of the Spirit from within, there could be commanded for his services the protecting power of those endowed with lawful authority to furnish it. Paul worked on the outer plane and had a closer connection with those in the without than did Jesus and the early disciples. This is a civil matter and it is dealt with in a civil way. Efficiency on all planes is desirable, the Spiritual commanding equal efficiency, system, and order, as are present on the outer planes of living. The Spiritual progression is not something set upon one, but one must through developed natural qualities come to capacity to be opened to the corresponding Spiritual Qualities, being as loyal to Its Principles as the officers of the law are expected to be loyal to the Cause they serve.

27. This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers and rescued him, having learned that he was a Roman. 28 And desiring to know the cause wherefore they accused him, I brought him down unto their council: 29 whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30 And when it was shown to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee. 31 So the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris. 32 But on the morrow they left the horsemen to go with him, and returned to the castle; 33 and they, when they came to Caesarea and delivered the letter to the governor presented Paul also before him.

Paul has protection offered in the form of the outer law, being passed along from step to step before those of authority, this signifying the progression of the soul before the Divine Laws, in steps of advancement. Destructive forces are met and mastered at certain steps of progression, one calling to his or her aid those agencies of mind and spirit to which the soldiers, horsemen, spearmen, and governor relate in the consciousness. The outer passing, as was occasioned with Paul, is the necessary introduction into the outer laws of an operation going on within. Antipatris means for his father. A father is a protecting factor relating to the masculinity of developing forces. The fathering forces relate to law, hence the necessity of the forces of law mixing into these Spiritual procedures pertaining to the First Coming of Christ, in which the masculinity of forces was pre-eminently dominant.

34. And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, 35 I will hear thee fully, said he when thine accusers also are come; and he commanded him to be kept in Herod's palace.

The bringing of those promoting Christianity before the authorities of the law was not a happenstance, but the means by which those serving the people could be tested and tried, as to their sense of justice and fairness, as well as the opportunity for the Higher Laws to penetrate the domain of the lower. For the Cause of God working out is greater than particular people or specific persons, it being the establishment of the authority of Divine Laws in the earth. But before this authority can be set up, the authority of the world is tried in its relation to those representing the Authority of God, that it may be proven what the Spirit of rulership is that governs men. People and conditions serve in this proving, revealing more of that to be promoted as well as the lacks common to the racial progression.

#### Chapter XXIV:

And after five days the high priest Ananias came down with certain elders and with an orator, one Tertullus; and they informed the governor against Paul. 2 And when he was called, Tertullus began to accuse him, saying, Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, 3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness. 4 But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. 5 For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the nazarenes: 6 who moreover assayed to profane the temple; on whom also we laid hold; 8 from whom thou wilt be able, by examining him thyself, to take knowledge of all these things whereof we accuse him. 9 And the Jews also joined in the charge, affirming that these things were so.

The "high priest and elders" related to the religious side of society, though occupying positions in connection with the beliefs of the Jews, equivalent to the officials on the plane of government. Coupled with the agent of law, in the person of the orator, Tertullus, they were prepared to accuse Paul before the governor. Tertullus means little third. The third in an outer sense pertains to the body, hence, the orator or lawyer would relate to the laws governing the outer plane. It is customary for a lawyer to make an oration when appealing before the authorities of law, though the extremes to which they go to put on a show for themselves have always been obnoxious to those who see mercy and justice of more import in relation to law's activities than oratory and office seeking through making a show of one's powers.

The accusations made against Paul are agreed upon between the accusers and the lawyer (orator), hence the Jews affirm that they are so when they have been openly orated. A certain appreciation should be present in the minds of those who appreciate sincere custodians of governmental affairs, but lawyers too often stress this as though attempting to enhance their own prestige, overlooking the interests of the accused, through failure to stress them.

I0. And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I cheerfully make my defence: II seeing that thou canst take knowledge that it is not more than twelve days since I went up to worship at Jerusalem: I2 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. I3 Neither can they prove to thee the things whereof they now accuse me. I4 But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets; I5 having

hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. 16 Herein I also exercise myself to have a conscience void of offence toward God and men always.

Paul is permitted to make his defence before the authorities of law, acting as his own lawyer. Paul shows that he was not doing that which they accused him, as well as showing that within his conscience he exercised his mind so as not to offend God or men, thereby trying at all times to be true to himself; even as those accusing him were expected to be true to their beliefs and opinions. Paul shows the wisdom of poise in these matters, as well as of honesty. He also implies that the followers of the Way, which Christ is, and from which Christianity sprang, is not a sect even if the Jews are inclined to so treat it. A sect is a religious division that develops and upholds certain fundamental tenets to the exclusion of other intelligences, and wherever there is religion division, old or new school, there is the spirit of the sect, and not the Spirit of the Way which is creedless, and not confined to organizations. This is particularly the case in these days.

One receiving the present-day activity of the Word does not make null and void the activities of the Word that have been, but rather knows that the prophecies and messages of the Word are true, having fulfilled themselves in a living way. This forbids anyone being a Biblical Christian, for Man is the Word to which nothing can be added or anything taken away. He is the living embodiment of the Principles recorded in the Bible. If the Jews believed the Bible and the utterances of the prophets, as Paul did, they would have to accept Jesus as the fulfilment of those prophecies, but they were materialists at heart, not really established in the love or belief of the things of the Spirit. This is the case today with Gentiles and Jews who adhere faith in scripture, repulsing the present day activity of the Truth, which is the outworking of the Plan recorded in scripture. The hope of a resurrection is a primary one in the Christian religion, but has its fulfilment when Christ is raised in the consciousness and established as a living presence and power. The grace from which Christ is resurrected is the mortal nature of man, that is corruptible and death-promotive in its tendencies. At the end of mortality or Time, the resurrection of the just and of the unjust occurs, this being the promotion of the godly and the ungodly forces of the race. It is at this time that those who are unrighteous are held to their plane, and those who are righteous are held to theirs, this being the time of Judgment and the dissolution of the dual world.

17. Now after some years I came to bring alms to my nation, and offerings: 18 amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia-19 who ought to have been here before thee, and to make accusation, if they had aught against me. 20 Or else let these men themselves say what wrong-doing they found when I stood before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

Alms signify services and offerings pertain to services rendered in a higher cause, in relation to Paul, all of which is done for the nation to which one bears allegiance: for the introduction of a higher intelligence into the national life is the higher service to that nation that is rendered. One so serving becomes purified from the forces of the world, this being also obnoxious to those who love the material things of the world. Paul feels that he is being religiously persecuted because he differed with the Sadducees as touching the belief of resurrection, hence, calls attention to this being voiced, and that he was called before the law because they wished to accuse him for differing with the Jewish beliefs.

Religious persecution was common in the days of Paul, and the mixture of religion and matters of state led to much disturbance. It was the religious persecution of the old world that led the early founders of the new world to declare for freedom of religious beliefs, these fundamentals entering into the government of the United States. Paul strove also for the right to worship God according as he was led from within, therefore was a promoter of an idea of liberty that was later to incorporate itself into the affairs of this nation. All who serve the cause of freedom give something priceless to posterity. It remains, however, for a national group to establish genuine liberty upon the fundamental of Truth, as promoted by Jesus, the first to go free from the dominations of the laws of sin and death (mortality).

22. But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. 23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

The "Way" is a name applied to the Principles of Truth expounded by Jesus Who declared Himself to be the Way, the Truth and the Life. This is a name applied to the followers of Jesus, even the early Christians. The governor, knowing something of the teachings of Paul was inclined to be lenient with him, permitting his friends to minister unto him, though keeping him in charge until the matter was legally finished. This is a natural procedure showing that some are more advanced on the plane of government than others, this permitting in the days of Paul those promoting the Christian religion to be more generously dealt with. Understanding enables people to be more considerate and merciful in their treatment of those serving the Spiritual Cause, when common to officials.

24. But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Jesus Christ. 25 And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time: and when I have a convenient season, I will call thee unto me. 26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. 27 But when two years were fulfilled, Felix was succeeded by Porcius Festus: and desiring to gain favor with the Jews, Felix left Paul in bonds.

Felix means happy. Drusilla means watered by dew. That which relates to water pertains to the soul qualities, and that which relates to happiness pertains to the mind, therefore Felix and Drusilla represented higher advanced forces of consciousness, hence, their receptivity to the faith in Jesus Christ, and the tendency of Felix to commune with Paul, though still hoping it might bring material advantage, which money represents, and which he hoped to obtain from Paul. Instead, Felix was succeeded by another ruling power, hence made concession with the people by leaving Paul in bonds or chains. Felix represented the lower mentality that is found on the outer planes, but receptive to the higher mentality opened in Paul, but not sufficiently advanced to disconnect from the worldly forces voluntarily for the sake of the Spirit's Cause, hence, is forced by misfortune to advance.

#### Chapter XXV:

Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. 2 And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, 3 asking a favor against him, that he would send for him to Jerusalem; laying a plot to kill him on the way. 4 Howbeit Festus answered, that Paul was kept in charge at Caesarea, and that he himself was about to depart thither shortly. 5 Let them therefore, saith he, that are of power among you go down with me, and if there is anything amiss in the man, let them accuse him.

The forces of the world make antagonistic attacks against those serving the Cause of the Spirit, this being carried forward from time to time. The attempt to slay Paul was incidental to the antagonism that is operative in the law between opposing forces, people often not being able to analyze why the antagonism exists. People were not so highly advanced at this time, yet, we find this same current operative today but on the plane of government and business, where slaying those who oppose one's activities, on the part of low forces of consciousness, is common. It is well that this current has become outer at this time, having had its inner action in the First Coming of Christ; for it will serve in destroying materiality, thus preparing for a higher Order of Life and Government. However, this is only one phase of destroying forces. They have their expression on the plane of mind and soul, affecting those who function on these planes, forcing mastery and overcoming that aid in destroying the powers of the adversary.

6. And when he had tarried among them not more than eight or ten days, he went down unto Caesarea; and on the morrow he sat on the judgment-seat, and commanded Paul to be brought. 7 And when he was come, the jews that had come down from Jerusalem stood around about him, bringing against him many and grievous charges which they could not prove; 8 while Paul said in his defence, Neither a gainst the law of the Jews, nor against the temple, nor against Caesar, have I sined at all.

It is well for one accused before the outer forces to make a defence compatible with that plane, and its modes of conduct. This does not mean that they need to employ a lawyer, unless it is wisdom to do so, for they can, like Paul, act in their own defence. One who is serving a higher Cause violates nothing of the lower plane, and it is usually jealousy and antagonism that cause people to attack those so serving; this, together with the fact that the procedure is a figure of forces from within contending against those of the outer plane, though the outer puts up the attack in order to be brought under Judgment. One serving the Higher Cause is outwardly unjustly persecuted in order that the Inner Plan of that Cause may outline itself for further outworking.

9. But Festus, desiring to gain favor with the Jews, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 But Paul said, I am standing before Caesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. 11 If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die; but if none of these things is true whereof these accuse me, no man can give me up to them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Thou has appealed unto Caesar: unto Caesar shalt thou go.

Paul takes the attitude common to the highly mentally advanced, who are also imbued with the Spirit of righteousness and justice, that if he has done anything worthy of death he will not prevent himself from suffering the just punishment; but if he is not guilty of the wrong, then he will not give himself up to those who accuse him falsely. This is good judgment and shows the law-abiding consciousness that is imbued with justice and Truth. Only one who is incapable of committing offenses against the state or the laws would so speak, and in this is the evidence of his innocence.

Paul shows that if he is before the court of Caesar in one place, it is the same as another, therefore there is no occasion to go up to Jerusalem, that is a central factor in the Law, for he is being tried for outer things on the outer plane, in keepong with justice and fairness. The governing power passes Paul along to Caesar, for catering to the Jews, through whose influence he holds office, he does not wish to do anything that would offend them. This selfishness, still common in our day, sometimes operates to serve the one accused.

I3 Now when certain days were passed, Agrippa the king and Bernice arrived at Caesarea, and saluted Festus. I4 And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix; I5 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. I6 To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have an opportunity to make his defence concerning the matter laid against him.

There is an ethical procedure of conduct common to the outer plane, and authorities who administer the laws know this and adhere to it. It is a formality and a custom but one that serves well on its plane, without which there would be no order of procedure. Agrippa is another name for Herod. Bernice means bringing victory. This does not mean that the coming of Bernice with Herod brings victory to Paul, but it shows the words, issuing from the Word, and taking forms in language carry with them hidden meanings, which forces influence those bearing them. This is the idea arising in these days of the significance of Names, though unless understood as forces of consciousness, Words are without power; for the power is in the Word, and not in names of people which signify some phase of the Word's expression. A fair trial is one of the ethics of government, and not anything should be allowed to prevent it. The right of trial by jury is guaranteed every citizen of the United States, and not anything should prevent this opportunity of expression that justice and righteousness may rule, if possible, in the affairs of those brought before the law and its authority.

I7. When therefore they were come together here, I made no delay, but on the next day sat on the judgment-seat, and commanded the man to be brought. I8 Concerning whom, when the accusers stood up, they brought no charge of evil things as I supposed; I9 but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. 20 And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem and there be judged in these matters. 21 But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Caesar. 22 And Agrippa said unto Festus, I also could wish to hear the man myself. Tomorrow, saith he, thou shalt hear him.

Repetition is common to the external plane of living. One tells another what has been done only that one may tell another one, and so the endless procedure of words and waste goes on, through the necessity of people having to grow up through a material plane of existence. This is especially necessary, that is, repetition, when dealing with matters of law, as is evidenced by legal documents.

Those performing civil services are not especially qualified to judge the Spiritual Progression of those so advancing in the race, hence, Festus acknowledges that when the Jews brought no civil complaint against Paul but asked questions concerning his religious beliefs, he was not prepared to properly handle the case, but wished to send him to Jerusalem to be heard. Paul's affirming that Jesus was alive, when the Jews thought Him dead, is that paradoxical conclusion that one spiritually advancing makes as respecting those matters that are mystical in their import. To Paul Jesus was alive, Spiritually alive, he being able to witness His Power and Presence; but to the Jews who did not believe in Him as Christ, and who were not Spiritually illumined, He was dead. The same conclusion prevails today.

23. So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing with the chief captains and the principal men of the city, at the command of Festus, Paul was brought in. 24 And

Festus saith, King Agrippa, and all men who are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. 25 But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. 27 For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

Great pomp has long been associated with the appearance of ruling powers, especially the king and those relating. This was built up primarily to show the superiority of ruling powers, but ought to be subjected to a more common custom of justice and righteousness. The pomp of the royalty of England was openly criticised at the opening of Parliament this year, it not thought to be fitting in the presence of people who do not have the necessities to sustain life. But ruling powers think they lose their prestige and standing if not surrounded with pomp and display of power. This pomp is associated with the religions of the world, the Catholic church, and sprang up in keeping with the pomp of governmental power at the founding of the church, but persists in spite of its profane expression when associated with the religions.

The desire to destroy Paul was the same current of hate and repulsion toward the unfolding Spirit that had expressed itself in relation to Jesus. This centered to the Jewish current of the race, and typifies that inherent hate of the mortal mind and soul that have been developed in self-will or in lack of the love and knowledge of God. There is no feeling so intense as that associated with religion, though it is Truth that fulfils the intensity with a vengeance in the Law in keeping with all the antagonism that has been directed at it throughout the ages. This is in reality the current of the world, developed in chaos and hell pitted against the Divine Intelligence which has its central identity in Christ, and carries forward in those promoting the love of the Spirit (Christ). The intensity of the hate-pole of forces is registered at the end of Time as the wrath of the Lamb, but is a power sanctioned in Divine Law by which the forces of materiality are brought to dissolution.

Festus felt that if Paul was to be sent on to Caesar to be tried charges should be made against him, therefore after examination by the king, he hoped to prefer them, as it was not reasonable to send a prisoner without formulating charges against him; yet, the charge of the Jews was more religious than it was civil, though attempting to work it out on the civil side so as to bring Paul to his death legally, else they would be forced to murder him. In this is the conspiracy operative since these times in affairs of soul and state, many people being brought to legal punishment through inner hate and jealousy.

#### Chapter XXVI:

And Agrippa said unto Paul, Thou are permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence. 2 I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: 3 especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

The right to set forth his side of the matter was granted Paul, as fitting customs of law that seek to promote justice. It is always a happy occasion when one is permitted to make a defence and should be so perceived, for truth and justice should always seek to rule in the affairs of the people in all things. Since

the king was considered expert in dealing with customs and questions that arose among the Jews, Paul considered himself fortunate in being brought before him. One always fares better before those of intelligence, when brought to law, than where prejudice and bias can express, for they do express regardless of courts being expected to be free of these forces.

4. My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews; 5 having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee. 6 And now I stand here to be judged for the hope of the promise made of God unto our fathers; 7 unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king. 8 Why is it judged incredible with you, if God doth raise the dead? 9 I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

Statements of facts enter into the outer plane of living, and the mystical relates to the inner planes. One should be judged by what he is, which if known from early life aids in rightly drawing conclusions relating to the outer plane. Those who grow up to the teachings promoted by the religionists are always condemned by those who have claimed to have a like faith and hope. It is as though those adhering to religious tenets regret to see anything of God made alive among men; so rampant is jealousy directed at those who make the attainments. This is the case in every age, even as in the days of Jesus and Paul.

The Writer attained to a Spirit of unity within Her consciousness, long before She knew of the Unity School; yet, when She came into this Unity School the inner unity, which was the REality of the teaching, was resented and She underwent Spiritual persecution because She had attained to certain degrees of liveable Christianity. This persecution has not alone been confined to the Unity School for it shows up wherever religious consciousness poses as Truth, and resents its shortcomings rather than seeks to overcome them. The exposure of untruth/is so natural, without any effort on the part of Truth, that those loving the untruth are furious beyond words to be uncovered; this furious force vents in the direction of those serving the Truth, though it is more an invisible than a visible warfare today.

The twelve tribes of the Jews, the learned and progressing Jewish people had the same hope of fulfilment to which Paul had in some measure attained, but they resented the attainment. Why? Because their hearts were evil and they were jealous of his advancement, seeing it personally, instead of seeing it as more of God making Itself known among men. The Pharisees believed in the resurrection from the dead, and Paul claimed Jesus was resurrected, but they resented the fulfilment of their belief. The belief and worship of most religious people are with the mouth, and not from the heart. Before one is opened to the understanding of Principles governing Life, which Jesus represents, meaning "God with us." one may think to do many things contrary to them, even as Paul.

I0. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. II And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. I2 Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, I3 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. I4 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language

Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.  
15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

Because Paul had punished the early Christians, putting the saints in prison, he would reap some entanglement with the forces of punishment, as related to laws. However, in that he had given himself to the service of the Lord, and had fully repented, he would wipe off much karma by the higher service. Paul repeats his experiences, as is the custom, that it may be fully known by those who are to pass upon his conduct according to the legal status. Many err like Paul at the coming of Christ, kicking against the very Laws of God (lord) that are operative to accomplish a good purpose. Not all, however, are sufficiently advanced to hear the voice of the Lord and to make contact with the Inner Spirit. Jesus' appearance is in the operation of the Spiritual law, and is not that of an apparition from the outer plane. It had a transforming power in Paul, identifying him in service to the Cause of God and Christ.

16. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness <sup>both</sup> of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; 17 delivering thee from the people, and from the Gentiles, unto whom I send unto thee, 18 to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

Paul rehearses to the people what has taken place in his ongoing, showing why Jesus appeared unto him, though going into more detail in this instance, as one is apt to do when repeating matters relating to Spiritual Progression, the people to whom one is speaking inviting more than others at the times of telling. Since Paul is invited to speak, there is a certain receptivity to what is said, that invites him to say more.

Jesus' appearance unto Paul was to invite him to witness the presence of the Lord, as well as the future impressions he was to receive from the Spirit, when doing the Lord's service. Paul was appointed a minister to the people, that their intelligences (eyes) might be opened, that they might receive the advancing ideas of Truth, turning from the darkness or ignorance in which they had been bound.

As people turn from the darkness or ignorance to the Light, sins are wiped out, this being the remission of sins. Sins are the lacks of intelligence and love present in the consciousness, due to being in ignorance of the Principles of Life and Being. The inheritance that people are to receive from God is incidental to sins being remitted and the Light of Truth being known, it embracing consciousness of Life and Being. This has its beginning as faith in the power and presence of God, which Paul witnessing, could convey to others. Faith is the primal essential toward religious unfoldment, which is centered to the belief in the presence of Christ among men: which Paul witnessing, could be used to convey something of the Inner Power to the People.

Paul was also protected by the Powers of the Spirit attending him, once he became conscious of them. This consciousness was conveyed in outer ways, by the appearance of Jesus, while today it is conveyed in spiritual ways. This protection extended to the outer planes where people sought to persecute him before he had fulfilled his mission. Paul was especially appointed a messenger to the Gentiles, to whom the Powers of God had passed over from the Jewish current of the race. Hence, a Jew would be the means by which the unfolding qualities would be projected to the Gentile pole of the race.

19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision

20 but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judeae, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

Agrippa is another name for Herod. Herod means heroic, and represents the ruling authority of the fleshly nature, the self-will. When one is appointed of the Lord to minister unto the people, having the service outlined, one is expected to be obedient to the heavenly vision, that is, to the spiritual leading given from within, performing this service as unto the Lord regardless of the opposition put up from the outer plane. Paul's message of repentance was the admonition to turn around, and look toward the Light. Repentance means to turn, from one direction to the opposite. It is the means by which one changes the mind and invites a higher understanding and Spiritual unfoldment. As one turns from the forces of the world and the government of Satan, one turns to the Qualities of God, being made receptive to the opposite powers of Satan, which is God. The power of Satan is the power of the world, the material forces and beliefs that bind man in bondage, and prevent his seeing the Real State of Being.

worthy

That the Gentiles are to do works/of repentance implies that changing the mind and the heart, which repentance suggests, must be accompanied with works of a different nature. Works may embrace the change of mind, and control of emotions , as well as receptivity to higher understanding, but also involve actions that make for a different expression of life and being. To do works, worthy of repentance is to give oneself to the unfoldment of the Real nature, and the Spiritual Qualities, this being first interior, but also accompanied with outer activities that make for greater understanding and a controlled self-will.

21. For this cause the Jews seized me in the temple, and assayed to kill me.

This is to say that because Paul did what the Spirit gave him to do, he was persecuted by the materialists, who, being Jews, adhered to the laws of Moses and were especially repulsed toward the teachings of Jesus. When one transcends the racial plane, in service to a Higher Cause, the opposing forces rise up in attack. While this is on the inner planes in the latter days, in contradistinction to being on the outer in the days of Jesus and Paul, yet it is the same action of opposing forces of Truth that make war against those forces being used to usher in a New Order of Life and Being.

Killing takes the form of mental assassination in these latter days though threats of bodily destruction may also be directed against those who support the unfoldment of the Higher Intelligence. There is an invisible government in which the powers of the world segregate, these warring against those coming under the government of the Lord. The outer governments, based upon material premises, reflect the powers of the invisible government, and are also opposed to the establishment of the Order of God's Laws, though claiming to be receptive to people, such as Paul in his day; but often, hearing the advancing forces only that it may be determined what they are doing, and to thwart their plans of reconstruction.

22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;

The Divine Intelligence in Its Principles is governing the race's unfoldment. It makes known in the cycles of advancement what is to occur, at the same time clarifying Its activities in the past, as well as making known its present actions. Thus the past, present and future are one in Divine Mind, all knowable in the consciousness of Truth. Paul was talking in his time of what was foretold

in the days of Moses and the prophets, but the people, not being in the omnipresence of God nor knowing Its Laws of Progression, either look backward or forward, not being willing to see the present fulfilment, lest it apply too directly to them. It is as though the Spiritual Principles are best kept in the air, and not applied to the lives of the people, this being the case today, concerning the second Coming of Christ, even as in the days of Jesus and Paul concerning what has been foretold of the First Coming of Christ. People today prefer to dwell upon what was said in the days of Jesus than to see the fulfilment of what He said, having taken place through an action of God. This is especially the case of those Gentiles, who, today, perform the same works done by the Jews in the First Coming of Christ. They resent that what Jesus spoke of and preached has come to pass, for their ideas of God and Heaven are far removed from the activities of living. Keeping God in the skies permits them to go their way without repenting, and doing the works worthy of repentance among men, that they may be honored of God and receive their inheritance.

23. How that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

The suffering of Christ was foretold by Moses and the prophets, and it came to pass, being witnessed in the days of Jesus, yet those trained in the teaching of Moses could not believe it when it came to pass among them. Christ's resurrection from the dead was to be an evidence to the people of a Living God, by which they could be governed, and by which the harmonies of God could be unfolded among them; but if they did not believe that it had taken place, it availed them nothing. Even those who did believe had to suffer at the hands of the unbelievers, but this is balanced at the end of Time by the Lord, Whose vengeance brings all that is opposed to the Divine Laws to naught, pending the establishment of an order of righteous living.

24. And as he thus made his defense, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad. 25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of Truth and soberness.

It is not uncommon for one to be accused of madness or insanity because the mind functions above the material forces of the world, and reposes its intelligence in the inspirations of the Spirit. It is common for those thinking in the mortal mind to accuse those transcending the mortal mind with madness or insanity. There is an insanity that associates itself with religious development, but this is always attended with unbalanced reason, emotionalism, uncontrolled zeal and self-righteousness. But where one speaks forth words of Truth and soberness, one is sane for the first time, having put off the insane(lack of intelligence) deductions of the mortal mind.

Much learning of things spiritual, when not tempered with judgment, reason, balance, good sense, can throw people into chaos, but where one unfolds in conscious knowledge of Truth in soberness of thought, respecting the Higher Intelligence and understanding the lower, a balance is struck that offsets all tendency to radicalism and irrationality. Yet, this does not prevent people, functioning in the insane mortal mind, from calling one so advancing mad, or not right mentally. The Writer has been so accused, even by teachers of doctrines and mortal ideas, but who think they are expressing the Higher Intelligence. Many others have had a similar experience, this accusation being a favorite one of those still functioning in the limitations and bondages of the mortal mind, which is identified in lack of intelligence and lack of balance.

26. For the king knoweth of these things, unto whom also I speak freely:

for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.

Paul has preached openly and has not attempted to keep his message hiden, therefore knows that the king is aware of what has taken place, for the ruling powers always keep posted as to what is going on among the people. The text also implies that the resurrection of Jesus is known to the king, for these have been matters of public attention, therefore the ruling powers would be aware of the outworkings among the disciples and the early Christians.

27. King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. 29 And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

People of certain racial advancement are receptive to the higher Intelligence, and while they would not become one with it, fearing the public, yet, like Agrippa, they might with a little persuasion be almost forced to change their mind. It is to say that the Ruling Power of God so enters the race that the power of the world is changed, so that those exercising the worldly power are almost converted to the opposite power; in this case, from the paganism of the world to that of being a Christian.

Paul would that all who hear him, whether it takes little persuasion or much, might embrace the knowledges that he has, and have all that he has except the bonds in which he is bound by the authorities of law. It is not strange that one primarily breaking the inner material bonds should have to also be brought to the outer bonds, and be forced to express the unfolding Truth in spite of them. While this persecution attends those serving the Divine Law, it ceases when Law is fulfilled with Love, and the rulership of God is set up over the world of effects. Because Paul was brought to bonds does not imply that others so serving would be also, but when the duality of the law rules, it is not strange that one side reacts to the other.

One who is advancing does not desire that bonds be placed upon anyone but that they go free in Truth, hence, Paul, in spite of the bonds placed upon him by the enemies of the Truth, could wish for their conversion and freedom. It is only by a change of mind and heart that people can come to embrace the higher Intelligence, and experience the freedom which Truth unfolds. While the telling of Truth precedes the knowing, when people are not opened directly to know, yet not until the ideas perceived are actualized in the life can they really know the fullness of satisfaction that the Spirit brings.

30 AND the king rose up, and the governor, and Bernice, and they that sat with them; 31 and when they had withdrawn, they spake one to another, saying This man doeth nothing worthy of death or of bonds. 32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Caesar is the name of a super ruling power, to which Paul had appealed when brought into bondage to those of lesser authority, hence, it is not the office of Agrippa and those with him to free him, though they found nothing in his conduct or words worthy of death or bonds. Caesar is a name figuratively used to indicate ruling material authority, or outer rulership. Caesar pertains to the flesh, while the rulership of God pertains to that unfolded from the Spirit. Bernice means bringing victory, and is the daughter of Agrippa, therefore implies the modification of the feminine or love forces that enter into judgment. There

are those performing governmental services who desire to be fair, and who measure all things to the law's requirement, being modified in judgment by love and wisdom common to the material sense.

#### Chapter XXVII:

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. 2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us.

The ministry of Paul and those with him extended to Asia later in their services, though at first they were shown they were not to go to Asia. The places referred to are still geographically positioned, though some are changed in name, indicating the projection of the Power of the Word to the European continent at the First Coming of Christ. Mortal mind, for some time, concluded this, gave superiority to the European countries, for not knowing God's Law of progression by which the Spiritually Progressing are called out from those relating to the letter, many people still believe that Europe and adjoining countries are able to furnish superior teachers to the western continent. Whereas, the transition of the Spirit of advancement from the European continent to the American at the founding of the United States, would of necessity make known the height of advancement in America at the end of mortality.

The teachers of the east come to the western continent for renewal and enlightenment, not to bring to the people of the west a superior message. The teaching that they bring reeks of personality, sorcery, black magic, and is rarely ever Christian in spirit, for the spirit of Christ carries over to the New Order of America, leaving the letter of the law to govern the east. "The letter killeth while the Spirit maketh alive." the connection of the Spirit of the east with the spirit of the west is that renewal that will prevent the east from entirely being wiped out at the end of Time, for it is in the American civilization that the advancement of the Ages segregate at the last day, and not in the European countries. The turnover of power the last score of years, by which it is vested in the United States, is a symbolical aspect of the turnover that spiritually took place at the founding of this country.

Many of the countries of the European civilization are yet to be reckoned with, in their piled up materialism, this materialism being especially stimulated from the First Coming of Christ. The materialism of the American civilization is piled up from the Second Coming of Christ, this being the action of the Divine Laws by which the materialism of both civilizations is reduced to naught.

3. And the next day we touched Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. 4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary.

Sidon means fishing, and Julius means soft-haired. Both of these factors in the form of names pertain to the soul forces, the animality of feeling. Therefore the tendency of Julius being kind to Paul, allowing him to refresh himself among his friends, kindness being a quality of the animal soul of mortals. Cyprus means fairness, another aspect of soul forces. What is working out on the inner planes causes people to connect with condition and things in the without, by which the highest progression may be promoted, either in ways of harmony or inharmony. This is the case with the animal-man, though when intelligence rules, one may be spiritually led to that which makes for the highest progression, without the necessity of tribulation or a round-about course of development. The sailing in

these days was dependent upon the winds, this being the voicing of a literal fact which has no Spiritual significance. People doing the Lord's service on the outer plane must deal with outer things in outer ways so long as the mortal world exists, though when Immortality is identified, all things outwardly will be governed from within, and all things work together to manifest the harmony of the inner governing laws.

5. And when we had sailed across the sea which is of Cilicia and Pamphylia, we came to Myra, a city of Lycia. 6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. 7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone;<sup>8</sup> and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh where unto was the city of Lasea.

Cilicia means rolling, Pamphylia means mixture of nations, Myra means weeping. Alexandria comes from Alexander, and means defender of men. Italy means kingdom of Italus, and issues from the root italicis. In language, that is placed in italics to which particular attention is called. Cnidus means age, Crete means carnal, and Salmone means clothed. Fair Havens is a harbor of Crete and relates to the forces of the external nature, that to which carnal is applied. Lasea is also a city of Crete, and bears a similar relation.

All outer cities and places are figures of inner forces, and there is no happenstance that people are connected with certain outer places. Yet, it is not possible to clearly discern the relations of the outer places like one can coordinate the Inner Qualities and Principles, for they are counterpartal aspects due to a material world, and are not directly an expression of the Divine Law. This is to say that the outer things when relating to places, geographically, exist because of the existence of the material world and relate to the outer unfoldment. Yet, when the within has become the without, people are positioned on the outer plane in relation to the outer forces, whereby the outer is subjected to the within. In this way, outer places are of different character, according to the people inhabiting them, the Light from within being able to penetrate cities in the without and to bring them more perfectly in coordination with the Inner Plan. This is not because of cities, however, but because of people relating to them. For this reason cities have their atmospheres even as people.

9. And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, IO and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. II But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul.

One spiritually unfolding may be more intuitive than those materially developing, hence is inclined to be led from within, even as respecting outer things, as is implied in the text in relation to Paul. But the centurion or officer was more inclined to pay attention to those who had the ship materially in charge than to Paul who spoke from a higher premise, for one cannot give ear to anything higher than is one's developed intelligence. It is not expected that one spiritually advancing shall disregard the outer facts of nature, or say there is no storm when there is a storm, as has been suggested by the delusive intelligence that has asserted itself in recent years in the guise of Divine Intelligence. When one is balanced between the within and the without, one knows where to place all things, and to deal with them in the highest intelligence possible, always seeking for harmony and order.

12. And because the haven was not commodious to winter in, the more part

advised to put to sea from thence, if by any means they could reach Phoenix, and winter there: which is a haven of Crete, looking north-east and south-east. I3 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor <sup>and</sup> sailed along Crete, close in shore. I4 But after no long time there beat/<sup>down</sup> from it a tempestuous wind, which is called Euraquilo; I5 and when the ship was caught, and could not face the wind, we gave way to it, and were driven. I6 And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: I7 and when they had hoisted it up, they used helps, undergirding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven.

This is a literal description by Luke of the dangerous voyage encountered in the travels of the apostles, and is without great Spiritual Significance. The ship and storms are associated with the ongoing of a Christian, unfolding the Principles of Being, and are used in the story of Jesus' ministry to convey those carriers relating to the water entering into the plan of unfoldment. Spiritually water is the cleansing purifying agent by which one puts on the intelligence of the Mind of the Spirit. The sea typifies the soul forces that are continually in turmoil as intelligence unfolds, and which must be subjected to the authority of the I first, before the I AM or Qualities of Being can assert Itself.

Whether one is unfolding Spiritually in service to the individual, or whether one is serving others in universal ways, storms are encountered and the voyage is fraught with dangers. However, these dangers are more of a mental and soulful and spiritual character than relating to the outer planes of expression. The Spiritual path of progression is figuratively described in scripture by storms and trials to which people are subjected. The outer storms are but chemical changes counterparting changes taking place within the chemical nature of man, hence, marked changes in the racial consciousness are accompanied with violent upheavals of nature in the form of storms and volcanic action, and earthquakes.

I8. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard; I9 and the third day they cast out with their own hands the tackling of the ship. 20 And when neither sun or stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. 21 And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss.

The higher intelligence about any outer matter ought always to be hearkened unto, for the greater advancement in any direction implies a higher intelligence expressing. This statement is premised upon a balanced consciousness, where intelligence is opened from within because the outer advancement permits it, hence, one's judgment as to outer things is equally as high as the inner unfoldment. One who is spiritually advancing may be more intuitive as respecting outer things therefore can give higher advice in times of need.

22. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. 23 For there stood by me this night an angel of the God whose I am, whom also I serve, 24 saying, Fear not, Paul; thou must stand before Caesar: and lo, God hath granted thee all them that sail with thee. 25 Wherefore, Sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. 26 But we must be cast upon a certain island.

Paul, being spiritually receptive, can be taught in ways in keeping with his advancement, as to the outcome of the condition in which they find themselves. This phase of advancement, by which one is intuitively impressed from the higher

powers in times of need in whatever manner necessary to convey the higher intelligence. Since Paul served God, he could expect to have godly guidance on all planes of expression.

An angel is an intelligence above the plane of materiality, by which one is enabled to connect with the Mind of the Spirit. It is not a person nor a phantom, though such an interpretation has been set upon the word. The angel admonished Paul to "Fear not," and assured him that his appeal to Caesar is to be carried out, and that all with him are to be saved. Those with Paul would represent a coordinated group of consciousness akin to the consciousness coordinated within him, hence the protection of one group would be the protection of the other, this being the science of the Principle; for it is not through sentiment that the Principles of Being fulfil themselves and offer protection to people. Being in bonds, he would be akin also to the other prisoners.

The Plan of being saved involved being cast upon an island, which impression, though more exterior, could be also given to Paul, for the activity of the Inner Spirit embraces all planes of one's consciousness when one is coordinated to the Inner Laws of Being. It is for this reason, this coordination, that one can be given protection in outer things, though it is the physical alignment to the Inner Principles that makes this possible. The saving of the people, who represent the forces of consciousness developed, and the loss of the ship, is a figure of consciousness losing the old embodiment, when being transformed by the control of the Spirit, but retaining the forces of consciousness that have been renewed. This is not to lose the body but to lose the material concept of all forces, this material concept being the material body that is dissolved by the Higher Intelligence.

27. But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country: 28 and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms. 29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day.

Night pertains to darkness, the movement of forces in lack of intelligence. Adria is the name of the Adriatic Sea, as it is now called. Wishing for the day, in this sense, does not imply any power to bring it to pass, but the spirit of hope that would keep them safe until the day arrived when they could discern their location. Wishing, in most instances, is idle force as far as it has power to bring anything to pass, but it does signify the hope of the fulfilment of that wished for. The overcoming of physical difficulties, and the meeting of physical situations, such as described in this text, are incidental to the material plane of existence, by which courage, poise, confidence, hope, judgment, service, and kindred other qualities are progressed in the outer nature.

30. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut away the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. 34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.

It would appear, though the text is not entirely clear, that the Passover

or fast, referred to in verse 9, had been kept by this company; though there is also the implication that fear of a long voyage prevented their eating the food. However, in this case, it would have been given daily in small portions, so one can conclude that the Fast had been kept, since they had not arrived at their destination to keep it.

The text definitely states they had not eaten anything for fourteen days. Fasting for this length of time is not a calamity, and is undertaken by people voluntarily and by force, as both of these factors entered into this period of fasting. To not eat anything does not mean that one does not drink plenty of water. All progressing egos undertake fasts so as to master appetite and take dominion over food, this being done in the preliminary work associated with mental and physical control of forces. After one has reached a certain point of control, fasting is not necessary. Especially at the end of a cycle, fasting is not commended, though if one is sufficiently urged to fast, it can be undertaken with profit. Yet, fasting opens one to forces within and without the organism, and should be attended with balance and common sense. The Writer would not advise any student to now take a long fast, since the more rarefied consciousness is less able to stand the attacking material forces arising at the end of Time. Jesus and His disciples did not fast when undertaking the mystical work of the Lord, or when being used to function the Higher Intelligences.

Paul admonished that all will be saved provided they conform to the intelligence given him by the angel. This makes it necessary that they stay in the boat and do as he commands. This indicates that self-will must not be allowed to obstruct the action of the Divine Will, nor the mortal mind think it knows better than the intelligence conveyed by the Inner Spirit.

35. And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat. 36 Then were they all of good cheer, and themselves also took food. 37 And we were in all in the ship two hundred threescore and sixteen souls.

Giving thanks before one partakes of food is a religious custom. When this can be done in the spirit, it serves a purpose to point those not spiritually progressing to God as a giver of good; but if asking grace is entered into as a regular routine it becomes literal and is no longer a genuine expression of thanksgiving. Silence, utilized before means, as a thanksgiving, is much more effective to convey the spirit of Grace; but when one is continuously thankful, recognizing the Infinite Resource as the giver of all good, the formality of grace can be dispensed with, unless there is good reason for it being expressed in service to others not so progressed; but even to these it may become so literal as to be treated with derision.

Eating should be accompanied with good cheer, as this makes for more harmonious physical expression. This does not mean that a meal time needs to become the opportunity for lengthy discussions of a serious nature, or of frivolous conversation, but cheerfulness can be expressed in service to the mind and body of the participants. All forces relating to eating are adjusted to order and harmony, this being one means by which one controls them, and takes dominion over the sense of appetite.

38. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. 40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the fore-

sail to the wind, they made for the beach. 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves.

Wheat is a figure of Spiritual intelligence. The casting of the wheat into the sea was a part of the ministry of the early Christians, hence, the use of this figure in connection with the ship. The wheat is finally gathered by the angels, but the tares are gathered into bundles to be burned. Finding oneself in an unknown plane of progression, as symbolized by the land, is common to the Spiritually progressing. This pertains to the formed plane, and the formed plane is governed by the unfolding inner intelligence. One can only go forward when so finding oneself, trusting to weather the storm and to arrive safely at port. If one is held to a certain plane of advancement outwardly, it is only because something of the consciousness needs to be broken up, like the ship, this giving rise to greater spiritual power when the material is dissolved. The point where two seas meet is spiritually symbolical of the unknown spiritual forces unfolding, and the unknown physical forces called into action through their unfoldment, merging as one, this bringing the ego to the necessity of meeting the issue, and holding for the supremacy of Truth.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land; 44 and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

Those agents of the law look to destructive methods as a means of accomplishing their aims, even to killing the prisoners rather than casting reflecting of inefficiency upon themselves, as would be the case should they escape. This is the method operative in mortal mind at all times, in this respect. The necessity of saving Paul worked for the good of all, which is the case when the Higher Good is an influence. As Paul had admonished, and had been admonished by the angel, all were saved, this proving the exactness of the action of the higher Intelligence, to those who can perceive it.

All are prisoners on the Ship of Life, needing to be guided and protected by the Higher Powers. Those who make connection with these Higher Powers influence the safety of others, and keep them from destructive forces, for the good of one attained, is the emanation of that good for the benefit of all. The Laws of God supersede the laws of the world, as shown by Paul being saved to fulfil the mission he had undertaken in the Lord's service. In the midst of the storms that beset the progression of egos, one is expected to help himself or herself, swimming to safety; that is, exercising the power of the will and the forces of soul (sea) by which one safely reaches the destination. Means are provided for safety, if one is seeking to conform to the Higher Intelligence, and to do what is required, by which consciousness is coordinated to the Inner Governing Laws of Being.

#### Chapter XXVIII:

And when we were escaped, then we knew that the island was called Melita 2 And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.

Melita means honey. Honey is a natural sweet, issuing from nature. The "barbarians" are the undeveloped elements of nature, but which, in the stages of evolution are developing kindness and consideration for others. There are

natural states of sweetness that develop through the Law of Progression, even those called barbarians being able to express it toward strangers, as shown in the text.

3. But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath no suffered to live.

The belief that people are punished for their sins, the punishment taking such forms of torture as one might invite, prevails even with the barbarians, who may also consider that it is God that punishes. This idea is carried along as the race developed, until a monstrous God was built up in the imaginations of the people, one that sat on a throne and hurled pains and disaster at the sinning; and which commanded to an eternal peace those merely mortally good. The punishment inflicted is even associated as causing death in the minds of the untutored, represented by the barbarians. Justice is seen as an avenging angel that does not suffer the wicked to live. This is purely suppositional and shows the tendency of the mortal mind to think without knowledge of facts, and to concoct such ideas as may present themselves, as reasonable, when reason is not operative nor thought-control practised.

5. Howbeit he shook off the creature into the fire, and took no harm. 6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Paul's' being able to master the forces relating to the venomous viper, so as to suffer no ill effects, is possible under right conditions of Mind and spiritual unfoldment. All students have revelations of the healing Power of God and the control of the Divine Laws over certain outer things. A snake typifies the opposing powers of the Spirit, the impurities of the sense nature. If one is purified, both spiritually and physically, so that the forces of sense have no power, it is quite possible that the bite of a snake would not be effective. However, it is proven, that the condition of the consciousness at the time determines the capacity to meet the issue involved, for until mortality is entirely put off, the Creative Laws have not permanency of expression to Man; though their powers may assert themselves in wonderous way<sup>s</sup> to the unfolding ego.

Since Paul was protected from the usual material effects of the bite of the viper, the barbarians witnessing his immunity, straightway thought he was a god, not knowing the action of the godly in his consciousness, necessarily operative because of his appointment to do the Lord's service. First, the barbarians thought he was a murderer to be bitten, and then, that he was a god to suffer no effects. This illustrates the tendency of mortal mind and the extremes to which it will swing, when judging by the appearances. Yet, people come to appreciate the Power of God through witnessing an outer healing.

7. Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. 8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.

Healing is one with the action of the Divine Law in consciousness. Paul, being endowed with the Powers of the Spirit, is undergoing a transformation within the consciousness, the healing Powers of the Spirit being released within. This enables them to be projected in service to others, for they open for their projec-

tion into the physical domain, not alone to affect healing, but to eventually bring about the redemption of the earth or physical domain from sin and woe. The laying on of hands is a figure of the projecting power of the Spirit from one to another, though in these latter days the projection is in the Law of the Spirit and from mind to mind. This includes the body also, for the subjection of the body primarily operated to open the action of the Laws of the Spirit.

9. And when this was done, the rest also that had diseases in the island came, and were cured: 10 who also honored us with many honors; and when we sailed, they put on board such things as we needed.

Healing moves in waves, on all planes of expression. This is because there is but One Intelligence back of all expression, and all things work together to serve the outworking of Its Plan and Purpose. Especially, would healing waves move out in all directions, when moving in one direction; hence, the rest in the island who had diseases came and were healed. Many are healed through the operation of the Spiritual Laws, though knowing nothing about the laws, but this is reflective of the Principles and is not the real identification of them. The real identity is always attended with the understanding of the Principles, and willing subjection on all planes to their activities.

"And who also honored us with many honors: and when we sailed, they put on board such things as we needed." The Law of Giving and Receiving is the Law of Love. Through giving freely of the gift of healing, such things as were needed came as gifts to those with Paul, this being the Law of Love in action. It is always well to give freely, and to receive freely, this promoting the development of soul and Spiritual Qualities. When one is honored of the Higher Laws, one receives honor of men without seeking it or expecting it; again illustrating the Law of Love.

II. And after three months we set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers. 12 And touching at Syracuse, we tarried there three days. 13 And from thence we made a circuit, and arrived at Rhegium; and after one day a south wind sprang up, and on the second day we came to Puteoli; 14 where we found brethren, and were entertained to tarry with them seven days: and so we came to Rome.

The "Twin Brothers" typify two poles of masculine force. The masculinity of the disciples and the apostles was especially the dominating factor of their time, representing the two poles, the within and the without, in service to the Lord. That the ship in which they sailed was called "The Twin Brothers" is not a happenstance, but figurative of the two poles of masculinity carrying the progression of God and Man farther along the course by which the Plan of Creation would eventually work out.

Three days represent completion on the inner planes of progression, and seven days represent the outer completion of the inner. Ten is fulfilment of the Spiritual Qualities. Brethren pertains to those of a like faith and religious worship. A certain comradeship existed among the early Christians because of the tribulations they underwent together. When one is serving the Cause of the Spirit one has opportunities for service that are unexpected, but for which one is always prepared. Paul was on his way to Rome, but he had time to tarry with those of a like faith, who were helped by his presence.

15. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and the Three Taverns; whom when Paul saw, he thanked God, and took courage.

Taverns pertain to huts. The Market of Appius is called the Appius Way, it being a commercial landmark, as well as the Three Taverns. Paul was encouraged to meet the people of like faith. Courage is a form of determination by which one presses on to the goal formerly perceived. It is especially needed in the spiritual path, which one walks without so much knowing the end thereof, especially when persecutions attend.

I6. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

Paul is still in chains on his way to Caesar to appeal his case. Because of his advanced intelligence, he is given some consideration, being permitted to be by himself, though under guard. One who is spiritually progressing appreciates being alone, especially in times of trial, this affording opportunity to commune with the Inner Powers.

I7. And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, yet was delivered prisoner from Jerusalem into the hands of the Romans: I8 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. I9 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught whereof to accuse my nation. 20 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain.

Paul still has power to assemble the authorities in his behalf, even though he is in chains. After communing within himself (three days), he reached an outer action, calling the chief of the Jews to hear his story. He assures the Jews he has done nothing against the customs of the fathers, which is outwardly true; but inwardly has superseded the teachings of the Jewish fathers with the unfolding ideas of Truth, for which purpose he is brought to the law.

Because Paul is preaching the gospel of Christ, which is the hope of Israel he is bound in chains. If he had talked along the lines to which the people were accustomed, they would be his friends, but his cause would have amounted to nothing more than the race beliefs and hopes. Israel is the Realities of Being to be gained in those who put on the Spirit of Christ. Israel is gathered in the last day as the 144,000 egos who are male-female in qualities of character, having put off the lies of mortal sense, superseding mortality with the consciousness of Truth. Even after the Jews have accused Paul falsely, he has no accusation to make against them, but tells the story of his persecution in an impassioned spirit, as befits one who is not seeking to gain anything from men, but to render full service to them by serving the Cause of God.

I8. And they said unto him, We neither received letters from Judaea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. I9 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

The Jews at Rome are inclined to give Paul a chance to say what he thinks, and are frank to admit that the sect which he represents is spoken against everywhere. Christianity became a sect in the mind of the Jews, and remained so throughout that period of Time until Christ's Second Coming, when the capacity to worship God in Spirit and in Truth asserts Itself, this giving rise to the liveable Principles of Christ which is the Real Christianity that is sectless, and creedless.

It is the common tendency for the prescribed religious cults and sects to speak against the new ones unfolding. It has not been until the last quarter of a century that this has been greatly superseded by the tendency of the mass mind to be fair, and to welcome the new forces unfolding; or to disregard as of no power the fuller unfoldment of the Powers of God, so lost in materiality and ignorance the world of religiously progressing has become. This permits the Kingdom of Heaven which unfolds at the end of Time to come in without so much positive resistance and persecution; thus serving the Cause of the One True God and the Truth revealed.

23. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. 24 And some believed the things which were spoken, and some disbelieved.

Paul is given opportunity to state his case, as well as to show that for which he stands by expressing to the people allowed to visit him his hopes and faith. Testifying the Kingdom of God is primarily at this time the speaking of his beliefs of its existence and of its expression through Jesus, Who, as the Christ identification, becomes the center of devotion to the apostles.

One, versed in the understanding of the Spiritual Unfoldment, can through the old testament teachings of Moses and the prophets, show that what Jesus was to manifest was talked of by them. The people believe in the prophecy but are not able to see its fulfilment, because of a false sense of the relation the Spiritual or heavenly bears the physical or external plane. There are always those who believe the higher intelligences that are made known through those who serve the Spiritual Cause, and those who do not believe. This belief is a matter of conscious receptivity and willingness to believe, later to be made living consciousness through developed understanding of the Principles made known.

25. And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers, 26 saying, Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall not perceive:

Paul calls attention to the teachings of the old testament, with which they are familiar, showing that there is a people who will hear outwardly but not be able to perceive or to actually know. To hear is to be receptive, so that believed in becomes a living Reality in the mind and the life. To hear is one with obedience and love that enable one to give oneself to that heard that it may be proved in Reality and fact. People hear by the ears but do not understand what they have heard, for the spiritual Principles must be Spiritually Perceived. This necessitates the mental unfoldment, coupled with certain mastery and overcoming of the dual forces of good and evil, that one can let the ideas and Principles heard become alive in the heart and mind.

"And seeing ye shall see, and shall in no wise perceive." To see is to behold with the mind, the intelligence of consciousness, but to perceive is to know what is seen so that it becomes a reality to the consciousness. Seeing and hearing are the primal factors of consciousness, the Light and its Action by which consciousness is entered into life and consciousness of being. To be conscious being is to understand and to be willing to let the understanding rule in the life.

27. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with

their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.

The Word, through the prophets, could foretell a people who engrossed in the material evolution of living would be unable to hear the ideas of the Spirit or to see the knowledges of Truth, because the ears had become dull and the eyes closed from seeing. It is through seeing which is to know, and hearing which is to be what is known, that understanding enters the heart (spirit) and consciousness is made alive in receptivity to Truth. To be healed by the Spirit is to be so aligned to the Inner Principles that harmony can manifest, while to turn toward the Lord is to turn away from the world, this enabling one to receive the testimony of the Spirit, with eyes and ears opened to the Truth and its outworking.

28. Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.

What the Jews would not receive in the First Coming of Christ, the Gentiles are destined to receive, though what the Jews and the Gentiles really receive is determined at the end of Time when Israel is called into identification. Israel is made up of those Jews and Gentiles who have transcended the racial current with the Truth, hence, are no longer Jews or Gentiles, but Christ's. Salvation is freedom from the limitations and bondages imposed upon mortals by ignorance and lack of love, this being first to the mind and the spirit and then to the soul and the will. The passover of the message of Truth in the First Coming from the Jews to the Gentiles made the Gentiles more receptive to hear the Word of the kingdom than the Jews.

29. And when he had said these words, the Jews departed, having much disputing among themselves. (This verse is sometimes omitted).

When higher Intelligence is outwardly heard or seen, disputes arise as to the real meaning, the Truth or the untruth of what has been stated. Especially do disputes characterize religious differences.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

Truth persisted in wins its victory and one takes dominion over the opposing forces, becoming bolder in speaking as one witnesses the action of God from within.

The End.